

32101 118235793

(RCPPA)  
DS934  
.K5xC6

COMRADE KIM IL SUNG  
AN INGENIOUS THINKER  
AND THEORETICIAN

1975



# COMRADE KIM IL SUNG AN INGENIOUS THINKER AND THEORETICIAN

Foreign Languages Publishing House  
Pyongyang, Korea  
1975





The great leader Comrade Kim Il Sung  
working on a writing



## **PUBLISHER'S NOTE**

This book is compiled from some of the essays, reports and speeches written and made by prominent foreign scholars and public figures about the outstanding ideas and theories of the great leader President Kim Il Sung.



## CONTENTS

### COMRADE KIM IL SUNG—AN INGENIOUS THINKER AND THEORETICIAN

**Goumoan Hippolyte** . . . . . 1

### OURS IS THE AGE OF KIMILSUNGISM . . . . . 9

### LONG LIVE THE IMMORTAL GREAT JUCHE IDEOLOGY!

**Abdallah Ahmed Murshid**, Public Figure of Democratic Yemen . . . . . 21

### THEORY, PARTY AND LEADER

**Genaro Carnero Checa**, Peruvian Journalist . . . . . 35

### ESSENCE OF THE JUCHE IDEA AND THE TASKS OF SCIENTISTS

**Yasui Kaoru**, Professor of Hosei University, Japan . . . . . 47

### THE TRADITIONS AND IDEA OF THE REVOLUTION

**Orui Jun**, Professor of Toyo University, Japan . . . . . 70

### THE JUCHE IDEA IS UNIVERSAL

**Cassien Hygin Gbaguidi**, Trade Unionist, Dahomey . . . . . 84

ON KIMILSUNGISM AND THE THREE MAJOR TASKS OF THE  
TECHNICAL REVOLUTION

**Kuriki Yasunobu**, Professor of  
Senshu University, Japan . . . . . 97

PRESIDENT KIM IL SUNG'S GREAT THOUGHT AND THEORY ON  
THE SOLUTION OF THE RURAL QUESTION

**Kwaovi Benyi Johnson**, Minister  
of Information, the Press, Radio-  
diffusion and Communications of  
Togo . . . . . 114

SOCIALIST RURAL CONSTRUCTION IN THE DPRK AND THE  
"RURAL THESES" . . . . . 128

ON THE OUTSTANDING STRATEGY OF ANTI-IMPERIALIST, ANTI-  
US STRUGGLE OF COMRADE KIM IL SUNG

**Daniel Mba Mezoo**, Head of the  
Delegation of the "African Stu-  
dent Group for the Study of the  
Revolutionary Philosophy of  
Comrade Kim Il Sung" in Europe 138

THE JUCHE IDEA CONSTITUTES A GREAT, INEXHAUSTIBLE  
TREASURE OF THE INTERNATIONAL REVOLUTION

**Amadou Bocoum**, Professor of  
Philosophy; Representative of the  
Peace Movement of Mali . . . . 147

THE JUCHE IDEA AS APPLICABLE IN AFRICA

**Arika Awuta-coker**, Managing  
Editor of *WE YONE*, the Official  
Newspaper of the Ruling All  
People's Congress of Sierra  
Leone . . . . . 155

## **COMRADE KIM IL SUNG—AN INGENIOUS THINKER AND THEORETICIAN**

**Goumoan Hippolyte**

Today, with joy and pride, all the progressive people of the world together with the Korean people are celebrating the 62nd birthday of Comrade Kim Il Sung, "hero of the 20th century", a great Marxist-Leninist thinker and theoretician and gifted strategist of our times.

Comrade Kim Il Sung is really a distinguished thinker and talented theoretician who created great revolutionary ideas and theories and has led the Korean revolution to victory and glory with unusual constancy. On the occasion of the 62nd birthday of the great revolutionary leader Comrade Kim Il Sung, I should hail the historic exploits he has made, and mention here some aspects of his glorious revolutionary life and ideo-theoretical activities.

### **COMRADE KIM IL SUNG IS A GREAT THINKER AND MARXIST-LENINIST THEORETICIAN**

Comrade Kim Il Sung set about the revolutionary struggle in his early years under the influence of his revolutionary family. Since then he has rendered great meritorious services to the revolutionary cause of the working class and the development of Marxism-Leninism.

The leader created the great immortal Juche idea at the initial stage of the Korean revolution and, through a protracted revolutionary struggle, he has brought the Marxist-Leninist theory to a new higher stage to meet the demands of our times. From the time he came out for the revolutionary struggle, Comrade Kim Il Sung, an outstanding thinker and ingenious theoretician, considered that a new strategy and a new theory

on the guidance and unity of the masses were necessary in destroying Japanese imperialism and achieving national liberation. At the same time, he stressed that, in order to win the great revolutionary struggle, the working class should have a scientific revolutionary theory. Thus, he creatively developed Marxism-Leninism in conformity with the requirements of the Korean revolution and advanced a new revolutionary theory.

With the start of the revolutionary activities of the great leader Comrade Kim Il Sung, the Korean people could have a definite fighting programme in their revolutionary struggle, a programme based on the scientific analysis of the situation and adapted to the diverse stages of the armed struggle. By putting forward this programme, the respected and beloved leader opened up a new era, an era of victory and glory, for the national-liberation and communist movements in Korea.

Basing himself on the objective demand of the Korean revolution, Comrade Kim Il Sung founded the Juche idea. Since then, all his revolutionary activities have been permeated with the Juche-oriented position: Never turn to others in making revolution or in carrying out the tasks of the socialist construction of the country but take an independent stand worthy of a master of the revolution and rely on one's own strength and the creativity of the masses. Sticking to this very stand, Comrade Kim Il Sung studied a lot of Marxist-Leninist works in close combination with the Korean revolution and widely disseminated them in the early days of his revolutionary activities. In addition, he wrote and published in person a great number of revolutionary works. In 1928, for example, he founded *Saenal*, the first Marxist-Leninist newspaper of Korea.

Comrade Kim Il Sung is devoting his whole life to ceaseless, energetic ideo-theoretical activities for the good of the Korean revolution and the world revolution, performing prominent ideo-theoretical exploits without letup.

In the crucible of the anti-Japanese armed struggle in which the politico-military activities were conducted dynamically yet laboriously, he wrote in person the *Ten-point Programme of the Association for the Restoration of the Fatherland*, the synthesis of the great plan for the national-liberation revolution of Korea, *The Tasks of Korean Communists*, a work of great politico-ideological and theoretical significance, and many other works which clarified the theory, strategy and tactics on the anti-imperialist, anti-feudal democratic revolution. Both in the days of the arduous struggle for liberation and

in the trying period of the hard-fought Fatherland Liberation War, he advanced the outstanding theories which indicated the most correct and straight road to surmount the great obstacles in the way of the revolution.

In a host of his works he clearly showed the way to socialism in the wake of the democratic revolution.

After the socialist system was established in Korea, Comrade Kim Il Sung intensified his ideo-theoretical activities to pave the way to socialism and communism. In this way he gave a clear-cut and scientific answer to all questions arising in the struggle for the complete victory of socialism and the building of communism. Some of his most important works are: *On Eliminating Dogmatism and Formalism and Establishing Juche in Ideological Work*, *On Some Theoretical Problems of the Socialist Economy*, *Theses on the Socialist Rural Question in Our Country* and *On the Problem of the Transitional Period from Capitalism to Socialism and the Dictatorship of the Proletariat*. Besides, there are numerous works dealing with diverse economic, ideo-theoretical problems. In these works, Comrade Kim Il Sung lit up brightly the road for all the people to follow in building socialism and communism.

As we all know, the thoughts of the respected and beloved leader Comrade Kim Il Sung, the sun of the Korean revolution, cover every stage and domain of the revolution and construction of the country and run on every facet of the people's life. We, therefore, can say that a wide range of his practical activities amount to the process of creating the great theoretical wealth which affords lessons to all revolutionaries of the world.

Comrade Kim Il Sung has devoted more than half a century of his life to the revolutionary cause, to the victory of socialism and communism in Korea.

He is invariably dedicating his all to the development of the world revolutionary movement. He clearly outlined the strategic and tactical policies for the development of the revolutionary movement, the direction of the principal strategic attack of the revolution in our times, the targets of the common struggle of all the revolutionary forces and the orientation of the struggle to destroy them. In particular, he taught that in order to strengthen the revolutionary forces of the world, it is necessary to further develop the national-liberation movement in colonies while increasing the socialist forces. Comrade Kim Il Sung defined the national-liberation movement in colonies as one of the main forces of the world revolution in our times and gave clear-cut answers to all the theoretical and practical questions

arising in this movement—the targets and motive force of the struggle, the formation of the revolutionary forces and the forms of struggle, and even the question of transition to socialism. He has thus again developed the Marxist-Leninist theory on the national-liberation struggle.

The strategy of the world revolution formulated by Comrade Kim Il Sung has fully demonstrated its validity in the arduous struggle and become a powerful ideo-theoretical weapon of the people for national independence, democracy and socialism.

## THE GREAT IMMORTAL JUCHE IDEA

The great ideo-theoretical exploit made by the great respected and beloved leader is first of all the creation of the great immortal Juche idea which he seized after going deep into the urgent demand of the revolutionary development of the present age.

After founding this Juche idea, Marshal Kim Il Sung developed original theories in many of his works on the basis of that idea. He gave profound and concrete answers to the theoretical and practical problems posed in establishing Juche—the revolutionary essence and fundamental demand of the Juche idea, the principle and means for its correct application to all domains of revolution and construction, etc. The Juche idea is an idea showing the fundamental position and attitude to be taken in revolution and construction, and is the most correct guideline for their successful accomplishment.

The Juche idea fully reflects, above all, the demand of the masses, the true masters of revolution and construction, for independence and creativity.

Juche shows us that the independence based on the principle of Juche is a complete independence with which one assumes entire responsibility for the revolution and construction of one's country, and is an independence which is based on the international solidarity of the working class and proletarian internationalism. And independence and creativity form an inseparable, organic whole in the Juche idea. Independence is unthinkable apart from creativity, and vice versa. After all, creativity can be fully displayed only when it is based on independence. One can creatively solve all of one's problems only when one takes the independent position in which one thinks with one's

own brain and solves one's problem for oneself on one's own responsibility, without recourse to others.

The Juche idea of Marshal Kim Il Sung is an idea which furnishes the guiding principle to be observed by the working class and all the Communists in all domains of the revolution and construction. Referring to Juche, Comrade Kim Il Sung said: **"Juche in ideology, independence in politics, self-sustenance in the economy and self-defence in national defence—this is the stand our Party has consistently adhered to."** Today, independence based on the Juche idea represents the inevitable tendency of our age.

We are convinced that the great revolutionary Juche idea of Comrade Kim Il Sung will grip the hearts of all the revolutionary people of the world with the passage of time and turn into a great material force, throwing its bright rays on their anti-imperialist, anti-colonialist, anti-racist and anti-Zionist struggle. The Juche idea has become the guideline and fighting programme of all the oppressed and exploited nations.

## **COMRADE KIM IL SUNG IS A GREAT PRACTICIAN**

Comrade Kim Il Sung is not only an outstanding thinker and theoretician but also a great revolutionary practician. With his wise and consistent leadership, he has steadily led the difficult and arduous Korean revolution along the one road of victory and glory.

By faithfully following the principle of Juche under the wise leadership of Marshal Kim Il Sung, a great strategist and iron-willed Supreme Commander, the heroic Korean people could beat Japanese imperialism and attain national liberation, accomplish the anti-imperialist, anti-feudal democratic revolution, deal a terrible blow at the US imperialists and their lackeys and defend the independence and honour of the fatherland, and transform the country into a powerful socialist industrial state.

As we have seen during our visit to the Democratic People's Republic of Korea, the Korean people have achieved great victories in the socialist revolution and construction.

The Korean people now possess a self-defence power strong enough to vanquish any aggressor. Today the Korean People's Army has become a powerful armed force equipped with the latest means of warfare.

Sticking to the principle of Juche, the Korean people have flowered their immensely rich national culture with a history of thousands of years and developed their brilliant arts. A striking evidence of this can be found in the great successes the Mansudae Art Troupe of the DPRK achieved during its performance tours of Asia, Europe and Africa by presenting the revolutionary operas "The Sea of Blood" and "The Flower Girl" adapted from the immortal classics. I once again call to my mind the tremendous ovations which were given to the performances of the Korean art group during the 10th World Festival of Youth and Students held in the German Democratic Republic in the summer of 1973.

In Korea, the 11-year universal compulsory free education and free medical service are in force. The Government of the DPRK took such an important step as to cut the prices of manufactured goods by 30 per cent on an average and 50 per cent at the maximum from March 1, 1974.

At the same time, it adopted a decision on completely abolishing all sorts of taxes from April 1, that year. Thus, the Korean people have become completely free from taxation, a vestige of the old society. This marks a great event in the history of the Korean people and a historic event of worldwide significance.

Today the Korean people, encouraged by the infinite parental concern shown for them by Marshal Kim Il Sung, have all come out as one in the grand socialist construction with revolutionary enthusiasm in order to attain the complete victory of socialism.

All victories and successes achieved by the fraternal Korean people are associated with the wise and steady leadership of Comrade Kim Il Sung, a great theoretician and practician. In a word, they are a brilliant victory of the great Juche idea and a fruit borne by the independent line of the ingenious revolutionary leader Comrade Kim Il Sung.

## **FOR THE REUNIFICATION OF KOREA**

The Korean nation has lived on a single territory for thousands of years with the same language, the same culture and the same custom. But they are suffering from national split for

29 years now due to the US imperialists. The reunification of Korea is the supreme task facing the Korean nation.

From the first day of the division of the country, Comrade Kim Il Sung, the sun of the Korean nation, put forward a number of most fair and square proposals on the basis of the Juche stand to reunify the divided country by the efforts of the Koreans themselves. After the ceasefire in Korea, he took many rational initiatives to turn the armistice into a durable peace and reunify the country independently and peacefully.

The publication of the North-South Joint Statement based on the three-point principle of national reunification advanced by Comrade Kim Il Sung provided very favourable conditions for the independent, peaceful reunification of Korea. But, the south Korean puppet clique, at the instigation of the US and Japanese imperialists, is brutally suppressing the south Korean people who are thirsty for national reunification, and openly plotting to fabricate "two Koreas", while deliberately violating the North-South Joint Statement.

To cope with this situation, Marshal Kim Il Sung set forth the five-point programme to attain national reunification and prevent the split of the Korean nation, and took a number of measures to carry out this programme. But, all these just proposals have not yet been put into effect simply because the US imperialists are occupying south Korea as ever and playing a master there. There is no doubt that the Pak Jung Hi puppet clique has no competence at all to solve the problem of national reunification.

It was just from this reason that the Third Session of the Fifth Supreme People's Assembly of the DPRK held in March 1974, addressed a letter to the US Congress, proposing to conclude a peace agreement between the DPRK and the US in order to create the conditions favorable to accelerating the process of the independent, peaceful reunification of Korea. This new important initiative is a measure to create the prerequisite for eliminating the source of war and the north-south military confrontation and relaxing the tension in Korea. If the US Administration desires the realization of peace in Korea and the peaceful solution of the Korean question, it should accept immediately this proposal and withdraw its troops wearing the mask of the "UN forces".

Now it is clear who really wants the peaceful reunification of Korea and who wants its division, and who really desires peace and who desires war in Korea. The progressive people of the world should raise their voices higher in demand of the

withdrawal of the US troops from south Korea and in support of the just struggle of the Korean people. Because the reunification of Korea should be made the cause of the Korean people themselves free from the interference of any outside forces. I am sure that the cause of Korea's reunification will certainly be realized under the support of the progressive people the world over. Invincible are the Korean people who are enjoying the wise leadership of Comrade Kim Il Sung, great brilliant strategist, the sun of the Korean revolution and the great leader of the world revolutionary movement.

\* \* \*

Today, because of the great revolutionary exploits and distinguished services he has performed for the victory and development of the world communist movement and because of the immortal exploits he has made for the victory of the Korean revolution, Comrade Kim Il Sung commands a great confidence and respect not only of the entire Korean people but also of hundreds of thousands of the revolutionaries the world over.

On the occasion of the 62nd anniversary of his birth, I am honoured to pay my due, high respect to Comrade Kim Il Sung, a great thinker and Marxist-Leninist theoretician, who has dedicated his all to the struggle for the freedom and happiness of his people and to the Korean and world revolutions, for more than half a century, since he embarked upon the road of revolutionary struggle in his early years. I wish him to enjoy a long life and good health for the final victory of the revolution, for social progress and peace.

Long live the great immortal Juche idea!

Long live the revolutionary cause of the Korean people!

April 15, 1974

## **OURS IS THE AGE OF KIMILSUNGISM**

### **WHAT IS KIMILSUNGISM?**

Kimilsungism is the revolutionary theory, strategy and tactics whose essence is the immortal Juche idea. It is the Marxism-Leninism of our times which fully guarantees victory in the revolution and construction. In other words, Kimilsungism supplies the most scientific standpoint and method in apprehending and transforming nature and society, the most correct ideas, theories, strategy and tactics in solving all the problems arising from the revolution and construction, and the most refined system of mass leadership, work method and style. It is the Marxism-Leninism of our age in which imperialism is walking the last slippery road to ruin and socialism and communism are triumphing on a worldwide scale, and in which the exploited and oppressed people are coming out on the scene of history to attain full independence, their intrinsic nature.

The creation of great Kimilsungism—this is an historic event which has brought about a new change in the history of human thought and in the revolutionary struggle of the working class.

### **HISTORICAL BACKGROUND OF KIMILSUNGISM**

Great Kimilsungism is the contemporary Marxism-Leninism which has come out reflecting the new phase of the world communist movement and its essential requirements. The revolutionary ideas of the working class are shaped out of the socio-historical conditions and circumstances of a new revolutionary change in its revolutionary struggle and out of the new requirements of the time.

Marxism came into being, reflecting the requirements of the historical era, the era before the rise of monopoly capitalism

in the 1840's when the working class emerged as an independent political force on the stage of history for the first time, and revolution was imminent in some developed capitalist countries of Europe.

Leninism was born, mirroring the socio-historical background of the early 20th century when capitalism entered its last stage, the stage of imperialism, when the proletarian revolution became a practical demand in some countries, and particularly when the imperialist contradictions reached the top-most rung in Russia.

What then is our age, the age when the world communist movement has entered a new stage of development?

The respected and beloved President Kim Il Sung said:

**"Ours is an age of great struggle, an age of revolutionary tempest, one in which fierce class struggle is being waged throughout the world and in which all the exploited peoples and oppressed nations on earth have come forward to fight for liberation. Imperialism is going to ruin; socialism and communism are triumphing on a world scale."**

In a word, ours is an age of great struggle, an age of revolutionary tempest, one in which revolution is taking place on a worldwide scale.

The latter half of the 1920's when President Kim Il Sung went into the revolutionary struggle is characterized by the aggravation of the general crisis of capitalism and the ending of relative stability of capitalism and by the irresistibly forceful advance of the anti-imperialist, national-liberation struggle of the people in Asian colonial and dependent countries along with the revolutionary struggle of the working class in the West-European capitalist countries. The revolutionary movement rapidly expanded as hundreds of millions of people under different conditions came out in the liberation struggle. With the speedy development of the communist movement and national-liberation movement, the internal force of revolution grew in each country and the revolutionary working-class parties each capable of settling all problems arising in the revolutionary movement of its country on its own and independently came to stand in the van of the struggle. Now that an international centre was not wanted in communist movement, there arose the task to strengthen the unity and cohesion of this movement.

After the Second World War socialism grew from the bounds of a single country into a powerful world system. The nations that embarked upon the road of socialism were confronted with the historic task of breaking the unbeaten path to

socialism and communism. And many nations of the world were striving for socialism under different historical conditions. Hundreds of millions of oppressed people in Asia, Africa and Latin America proudly emerged on the stage of world revolution as a powerful revolutionary force and many nations had already achieved the historic mission of national liberation, cutting off the chains of imperialism. Meanwhile, imperialism was given heavy blows by the struggle of the world revolutionary people and the general crisis of capitalism entered a new graver phase. Particularly, the victory of the Korean people in the Fatherland Liberation War started US imperialism, the chieftain of modern imperialism, on the downgrade and sounded the knell for the imperialist system as a whole.

Today the revolutionary storm is sweeping all continents of the globe. This is our very age—an age of revolutionary tempest and world revolution. Such is the characteristics of the new stage of the developing world communist movement differing from those of the times of Marx and Lenin.

Different age raises different needs and tasks and demands new ideas and theory. The present age in which the world communist movement is in a new phase of development, urgently demands that the independent and creative stand be kept up in settling all the problems arising in the revolution and construction.

The revolutionary struggle of the working class for building socialism and communism is by nature a struggle to make the popular masses independent. Therefore, to push the revolution forward, it is necessary, above all, to strictly adhere to the independent and creative stand. This communist movement's common demand for the independent and creative stand has become a vital and practical problem of all Communists especially in our age.

Great Kimilsungism has been created to meet such demand of the world communist movement in a new phase and of the new age as well as the requirements of the developing Korean revolution. It is the unique guiding idea of the Korean revolution.

What then are the socio-historical conditions and source which have produced Kimilsungism in Korea?

First of all, it is that Korea had been in a tangle of contradictions breeding revolution.

Since the October Socialist Revolution won through in Russia, Asia had been gradually turned into a knot of contradictions heralding the advent of revolution, into an area swept by

a fierce revolutionary tempest to carry imperialism to its grave.

The contradictions of international character in the present age, that is, the antagonism between imperialism and socialism, between counterrevolutionary and revolutionary forces, between reaction and progress, had been most pronounced in Korea from the start. Korea had to wage a revolutionary struggle under such circumstances. Before August 15 liberation the Korean people had to wage an arduous national-liberation and class-emancipation struggle against the most ferocious Japanese imperialist aggressors. And then, after liberation, they had to carry out such difficult and complex tasks of the revolution and construction as the anti-imperialist, anti-feudal democratic revolution, socialist revolution and socialist construction in the northern half and the south Korean revolution and the reunification of the country, standing face to face with US imperialism, the chieftain of world imperialism and world reaction.

From then on the practice of the revolution and construction in Korea has come to concentrically reflect the historical course of the revolution and construction to be followed by all the working class and colonial oppressed nations of the world in their struggle for class emancipation and national liberation. New theoretical and practical problems awaiting solution for the revolution and construction in the present age were raised as they were in the revolution and construction of Korea.

Great Kimilsungism is born against such socio-historical background of Korea and on the basis of such requirements of the development of the Korean revolution. This is a law-given process.

## **REVOLUTIONARY IDEAS ARE INITIATED BY A GREAT LEADER**

New ideas come into being, reflecting the requirements of the given age. But this does not mean in any way that they come forth of themselves. As the history of emergence and development of Marxism-Leninism shows, new ideas are initiated by an outstanding leader.

Marxism was formulated by Karl Marx, the first leader of the working class, in the age when capitalism was on the way of development and the working class was preparing revolution and craving for the ideas and theory for its liberation.

Leninism was created by V.I. Lenin in the age of imperialism, the age of proletarian revolution, to meet the requirements of that age.

Kimilsungism is created by President Kim Il Sung, the great leader of the Korean people, as the Marxism-Leninism of the present age in which imperialism is going to ruin while socialism and communism are triumphing. Taking upon himself the destiny of his country and nation, President Kim Il Sung has traversed the road of revolution for half a century or so solely for the independence and liberation of the country and for the well-being of the people. He created the Juche idea in the thick of the practical struggle, solved all problems independently and creatively without being restrained by the existing theories or formulas, and thus has perfected a host of new revolutionary theories.

However mature was the demand of the age and however concentrated were the contradictions on the Korean revolution, the birth of Kimilsungism is unthinkable apart from the revolutionary activities of the outstanding leader President Kim Il Sung.

The Juche idea forms the kernel of Kimilsungism and runs through its system and contents.

The respected and beloved President Kim Il Sung said:

**"...The Marxist-Leninist Juche idea constitutes the quintessence of the revolutionary ideas of our Party, the monolithic ideology of the Party, and the monolithic ideological system of our Party is the ideological system of Juche."**

The Juche idea constitutes the ideo-theoretical and methodological foundations of Kimilsungism. Marxist-Leninist philosophy, political economy, scientific theory on communism have been newly developed and perfected on the basis of the Juche idea.

All the ideas and theories of the President have proceeded from the Juche idea and fully applied it.

## **WHAT IS THE JUCHE IDEA?**

The immortal Juche idea initiated by the great President Kim Il Sung is the Marxist-Leninist guiding idea of the present age and the great idea whose vitality has been confirmed by a long-drawn revolutionary struggle. The Juche idea is the

scientifically-substantiated idea which fully accords with the basic principle of Marxism-Leninism and reflects the new phase of the developing world communist movement and its imperative requirements as well as the urgent demands of the Korean revolution; it is a great idea providing the people with the revolutionary world outlook, and is a powerful ideo-theoretical weapon with which all countries are fully able to carry their revolution and construction to victory.

The respected and beloved President Kim Il Sung formulated the revolutionary essence of the Juche idea as follows:

**"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."**

This idea is based on the philosophical principle that man is the master of everything and the decisive factor in everything.

The Juche idea is an idea that man is the master of everything and the decisive factor in everything.

**"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything."**

**"Man is the master of nature and society and the main factor that decides everything."**

This is a great idea which has clarified the position and role of man in the material world. How to view man is one of the fundamental problems of world outlook. The revolutionary world outlook is based on the great Juche idea that man is the master of all things and the decisive factor in everything.

The Juche idea calls for giving the utmost importance to men in every respect and serving them.

The respected and beloved President Kim Il Sung said:

**"Attaching the greatest importance to people in every respect and serving them—this is precisely the requirement of the Juche idea."**

On the basic principle of revolution that man is the master of everything and the decisive factor in everything, the Juche idea helps one to establish the ideological standpoint of prizes man most of all and serving him.

The Juche idea is an idea of taking the attitude of a master, an independent and creative stand, towards the revolution and construction. To take the attitude of a master towards the revolution and construction is a basic requirement of the Juche

idea. The attitude of a master finds its expression in the independent and creative stand. The independent and creative stand is essential to the establishment of Juche; it is the fundamental stand and method to be followed in the revolution and construction.

The Juche idea is an idea of making man the master of nature and society.

The independent stand is the fundamental stand which enables the revolution-making party and people to defend their rights as masters and discharge their responsibility as such. It is based on the general objective law governing the development of things and correctly reflects the revolutionary position of the working class. The creative stand is the fundamental method to be applied in transforming nature and society. It is objectively based on the fundamental principle of Marxism-Leninism concerning the unity of the general law governing the development of things with the peculiarity of its action; it correctly mirrors the requirements of creativity and fully reflects the demand of materialist dialectics.

The Juche idea defends the independence of man and guarantees people's class and national emancipation and their meaningful life as masters of nature and society. It is an idea of defending man's independence which keeps man alive.

President Kim Il Sung said:

**"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal."**

Independence keeps man alive as a social being and distinguishes man from animal. This is one of its essential qualities. As independence keeps man alive as a social being, he strives to protect and defend it without letup.

President Kim Il Sung said:

**"In a word, all the revolutionary struggles aim to attain freedom from either class or national subjugation; they are struggles of the people in defence of their independence."**

Fundamentally speaking, all the revolutionary struggles of the people are to defend their independence. The whole process of the development of human society consists of the struggles to defend and realize independence.

The Juche idea is a revolutionary idea opposed to every reactionary, opportunist trend incompatible with the ideology of the working class.

The Juche idea is a genuinely proletarian internationalist idea showing the way of substantial contribution to the world

revolution. Revolution in each country is a link in the chain of the world revolution and its component part. The Juche idea makes it possible to successfully carry out the revolution and construction in one's own country, thereby contributing to the development of the world revolution and discharging the national duty of the working class in good faith as well. The Juche idea is thus a great idea which has radically developed the world outlook of the working class; it gives scientific elucidation of the fundamental stand, method and principle to be consistently followed by the party of the working class and the people in the revolution and construction, in cognition and practice.

As can be seen from above, Kimilsungism comes from the Juche idea and makes it its foundation stone.

Basing himself on the Juche idea, the great President Kim Il Sung has again fully developed Marxism-Leninism by giving scientific answers to the new theoretical and practical problems raised by the present age in the revolution and construction.

Kimilsungism elucidates the stand and method of apprehending and transforming nature and society.

The President has created the Juche philosophy which represents the new stage of the philosophy of the working class in our era, and thus further developed Marxist-Leninist philosophy in depth. The Juche philosophy clarifies the most scientific stand and method in apprehending and transforming nature and society.

Having subjected the position and role of man in the material world into scientific analysis, the President enunciated the great philosophical conception of attaching the greatest importance to people and serving them, and thus gave a new answer to the fundamental problem of world outlook. The Juche philosophy serves as the ideo-theoretical instrument in overcoming the limitations of the former viewpoint of putting stress on matter as a whole, and establishing a correct viewpoint to meet the requirements of the present developing revolutionary struggles. The Juche philosophy has newly expounded the independent stand, fundamental stand, and the creative stand, the fundamental method, which should be maintained both in cognition and practice.

The President used the Juche philosophy in further developing all the principles of dialectical and historical materialism and enriching them with new contents. Basing himself on the Juche idea, the President has also created socialist political eco-

nomy and socialist pedagogy and enunciated the theory on socialist literature and art.

With his original ideas and theory, the President has given brilliant answers to some problems of socialist political economy, and thus again developed and enriched Marxist-Leninist political economy, socialist political economy in particular.

Kimilsungism is the most correct ideas, theory and strategy and tactics for the solution of all problems arising in the revolution and construction, and the most refined method and style of mass leadership.

The respected and beloved leader President Kim Il Sung said:

**“...In leading the revolution and construction our Party has been guided by the general principles of Marxism-Leninism and has taken into account quite a few problems set forth or solved in practice by the founders of Marxism-Leninism. However, our Party solved most problems in a unique manner by creatively applying the universal truth of Marxism-Leninism in conformity with the historical conditions and national characteristics of our country. We used our own brains and relied on our own efforts in solving some questions which Marx or Lenin did not raise and could not foresee in view of the conditions prevailing in their time.”**

Great Kimilsungism, the Marxism-Leninism of the present age, is a revolutionary idea with the richest and most profound contents based on the revolutionary practice in the new stage of development and is a faultless theory which guarantees the ultimate victory of the revolutionary cause of the working class.

What holds an important position in Kimilsungism is the theories concerning the revolutionary traditions, national-liberation people's democratic revolution, socialist revolution, socialist and communist construction, revolution in a split nation, the all-Korea revolution and national reunification, the strategy and tactics of the revolutionary struggle for power, the world revolutionary war of the present age and military affairs, Marxist-Leninist party-building, the dictatorship of the proletariat and the building of a state of the proletarian dictatorship, and work method and style.

All the theories and strategy and tactics which constitute great Kimilsungism are permeated with the President's idea of continuous revolution and revolutionary mass line.

## **KIMILSUNGISM REPRESENTS THE HIGHEST STAGE OF THE DEVELOPMENT OF MARXISM-LENINISM**

Marxism, Leninism and Kimilsungism reflect the historical stages of the revolutionary struggle of the international working class and the development of the age and constitute the stages of the development of the guiding idea of the working class. Marxism was formulated into a perfect system of theory by Marx and Engels in the 1840's.

Being active in advanced capitalist countries in Europe, Marx and Engels enunciated the theory on the proletarian revolution in order to solve the class contradictions of capitalism when it was in the stage of relative development, and thus founded Marxism.

Leninism is the Marxism in the age of imperialism and of the proletarian revolution.

Working in the age of imperialism and the proletarian revolution, Lenin defended Marxism from Left and right opportunist distortions and creatively developed and enriched it in conformity with new historical conditions.

Kimilsungism represents the new stage of the development of Marxism-Leninism. Because Kimilsungism reflects the high stage of revolutionary practice today when the question of overthrowing exploiter society and building socialism and communism on a worldwide scale has become a matter of practice.

Kimilsungism marks the epochal development of Marxism-Leninism.

Marxism-Leninism is the creative theory which steadily develops, supplementing and enriching itself with new principles and propositions each time society develops and the age raises new revolutionary tasks before mankind.

The respected and beloved leader President Kim Il Sung said:

**“Marxism-Leninism is not a dogma, it is a guide to action and a creative theory. So, Marxism-Leninism can display its indestructible vitality only when it is applied creatively to suit the specific conditions of each country.”**

Kimilsungism has brought Marxism-Leninism to a higher plane by developing in depth the Marxist-Leninist philosophy, political economy and scientific theory on communism as a

whole, replenishing them with new scientific principles and propositions.

The great President Kim Il Sung created the Juche philosophy of universal significance and brought about an epochal turn in the development of the Marxist-Leninist philosophy. Philosophy gives man a world outlook. The Juche philosophy supplies a new revolutionary world outlook which lays main stress on people for the first time in history; it furnishes the great guiding idea of our age, a new philosophy which shows the fundamental stand and method to be followed by all people in cognition and practice.

In the past the Marxist-Leninist philosophy advanced only the general principles on which to explain the objective laws governing nature and society. It gave a definitive importance to the role of material conditions in society. But with such standpoint of giving priority to matter alone it is impossible to increase to the utmost the decisive role of man whose life and soul is independence.

The President, overcoming such limitations of the former standpoint, has enunciated the new ideological standpoint of giving the greatest importance to man and thus successfully solved the fundamental problem of the world outlook of the working class in the present age.

Relying on the Juche idea, the President has also advanced the new fundamental stand and method to be followed in apprehending and transforming nature and society and thus further developed and enriched the system and contents of dialectical and historical materialism with new principles.

President Kim Il Sung has created socialist political economy based on the mass line in conformity with the objective laws governing socialist and communist construction and the voluntary passion of the working masses, thereby developing Marxist-Leninist political economy onto a new stage.

Marxist-Leninist political economy is the fundamental economic science which serves as a theoretical weapon of the working class in making the revolutionary reform of society. Owing to the limitations of the age in which they were active, the classics concentrated on creating the political economy which dealt mainly with the politico-economic relations of capitalist society and the law governing their development. Therefore, their views on the problems of socialist economics were bound to assume a general and outline character.

The President has fully elucidated and systematized the economic theories in the stage of socialist and communist con-

struction, which had almost remained unsolved, the economic laws active in that stage and the principled problems of their application.

Basing himself on the scientific analysis of modern imperialism, the President has also given exhaustive answers to the nature of imperialism, the characteristics of modern imperialism and its historical position, economic laws governing the capitalist mode of production and economic laws active in colonial, dependent and newly independent countries, thereby bringing the theory of Marxist-Leninist political economy to a higher plane.

The President has placed the scientific communist theory on a higher stage by creating a wealth of original ideas and theories which clear up all the problems arising in the revolution and construction, reflecting all the requirements of the present age. Theory means systematized knowledge gained from experience and social practice.

In the course of a 50-year-long arduous revolutionary struggle, the President has fully expounded and systematized the theory, strategy and tactics on every revolution of different type and character for class emancipation and national liberation in the present age, and the theoretical problems arising in colonial and dependent countries, particularly the theory on socialist and communist construction following the establishment of the socialist state.

In this way, the great leader President Kim Il Sung has deepened and developed Marxist-Leninist philosophy, political economy and scientific communist theory in all respects and thus founded Kimilsungism, the acme of the Marxism-Leninism of the present age.

(This article was published in the No. 8 issue, 1974, of *Juche Idea*, the organ of the "Youth Liaison Council for the Study of the Juche Idea" in Japan.)

## **LONG LIVE THE IMMORTAL GREAT JUCHE IDEOLOGY!**

**Abdallah Ahmed Murshid**  
Public Figure of Demo-  
cratic Yemen

With due respect I may dedicate this writing to the outstanding leader Comrade Kim Il Sung, a close friend, comrade-in-arms and teacher of the people of Democratic Yemen, on the occasion of his 63rd birthday.

Today on April 15, 1975, the 63rd birthday of the great leader Comrade Kim Il Sung, the entire Korean people and the world peace-loving people are greeting the happiest holiday, wishing him a long life.

The world progressive people aspiring to the national independence of their countries and socialism are studying his lofty communist traits, revolutionary method of work and popular style of work and his brilliant works. Thus they have become comprehensively and better acquainted with the Korean people's struggle waged under his wise leadership and come to grasp his guiding principle of scientific analysis and intelligent exposition of all problems arising in the revolution and construction.

Throughout the whole period of his revolutionary activities the great leader Comrade Kim Il Sung has enriched the ideo-theoretical wealth of Marxism-Leninism on the building of socialism and communism and always led the Korean revolution to great victory, thereby making a distinguished contribution to the development of the world revolution.

Karl Marx, the first leader of the world working class, founded "Marxism", the guiding theory of the world working class, and Lenin, the leader of the working class of the world, authored "Leninism", the revolutionary theory of the working class in the stage of imperialism and the proletarian revolution. And the great revolutionary leader Comrade Kim Il Sung creatively developed Marxism-Leninism to suit the demands of

the Korean revolution and the present age and thus founded the great Juche ideology, a new, original revolutionary idea, which gives the most brilliant answers to the problems of pressing urgency raised in each stage of the revolution and construction in the present era.

The Juche ideology forms the quintessence of the revolutionary ideas of the great leader Comrade Kim Il Sung and provides the theoretical, practical and methodological foundation of all activities.

The Juche ideology is a great idea of thinking of everything with main consideration laid on man and placing everything at the service of man.

The Juche ideology is a philosophical idea which attaches the primary importance to the revolution of one's own country; it indicates the new, most correct viewpoint, attitude, position and method which must be consistently adhered to by the working class in the struggle to carry out its historical mission in the present times.

As a brilliant idea which has developed in depth the world outlook of the working class into the highest form of revolutionary world outlook, the Juche ideology provides the most scientific methodology in cognizing nature and society and transforming them in a revolutionary way.

The Juche ideology is an outstanding Marxist-Leninist guiding compass of our age which fully conforms to the fundamental principles of Marxism-Leninism and correctly reflects the new stage of the international communist movement and its natural demand.

The creation of the Juche ideology is a historic event of signal significance in the development of human thought, the revolutionary world outlook of the working class and the revolutionary movement of the working masses.

With regard to the revolutionary essence of the Juche ideology, the great leader Comrade Kim Il Sung, an outstanding thinker and theoretician, said:

**"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."**

As Comrade Kim Il Sung taught, the masters of the revolution and construction are the masses of the people. The revolution and construction are a work for the masses of the peo-

ple to defend their independence and secure an independent and creative life for themselves. In other words, they are a process of struggle in which the masses of the people hew out their destiny.

As is known, man is independent by nature and, accordingly, demands an independent and creative life. In order to provide people with an independent and creative life it is necessary to free them first from exploitation and oppression and then from the fetters of nature. That is why the oppressed masses of the people continue their struggle to free themselves from exploitation and oppression and ultimately from the fetters of nature.

Like this, the revolution and construction are a struggle of the masses of the people to defend their independence and create an independent and creative life; they are the work to be done by themselves with full responsibility.

The masses of the people are not only the masters of the revolution and construction but have also the power of pushing them forward. They are resourceful beings who have the actual strength and wisdom to transform nature and society in accord with their own will and demands.

All this shows that the masters of the revolution and construction are the masses of the people and they are also the motive force of the revolution and construction.

Therefore, the success of the revolution and construction depends on the way of their struggle and stand. The awareness of being the masters of the revolution, a high sense of responsibility for the revolution and a revolutionary stand of carrying out the revolution by one's own efforts—these are the source of strength for the victory of the revolution. When the masses of the people come out in the revolutionary struggle with a high degree of consciousness and responsibility for the revolution they can display their revolutionary enthusiasm and creative initiative to the fullest in any complex and difficult situation to valiantly win through all difficulties and ordeals in the way of advance and achieve a brilliant victory in the revolution and construction.

The Juche ideology founded by Comrade Kim Il Sung is a great idea because it enables the masses of the people, the masters of the revolution and construction, to carve out their destiny through their own struggle and transform nature and society in a revolutionary manner according to their will and aspiration, being deeply conscious of their historic mission.

What then is the basis of the Juche idea?

The great leader Comrade Kim Il Sung said:

**"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything."**

I think it is the starting point and cornerstone of the Juche idea that man is the master of all things and the decisive factor in everything.

This idea forming the basis of the Juche ideology provides a profound scientific exposition of the intrinsic nature of man and the correlation between the actual world and man. In other words, the idea that man is the master of all things and decides everything means that man dominates and can dominate the actual world. This is because man has an ideological consciousness governing his activity. As he has social consciousness man changes and remakes nature and society according to his will and demand, clearly looking forward to the results of all his activities. Precisely herein lies the reason why man becomes a powerful being capable of transforming nature and society with purposefulness according to his will and desire, and the arbiter of his own destiny.

Another reason that man is the master of all things and the decisive factor in everything lies in the fact that man is a social being who breathes the breath of independence. Man lives in the social relations based on the definite relations of production formed through centuries. The productive activity of man always assumes a social character, and in reality there can be no man divorced from society and the collective.

Thus man, unlike an animal, leads a social life, remaking nature and society according to his demand. Precisely this, I think, is the essential characteristics of man.

Therefore, man positively remakes nature and society in order to defend independence, his intrinsic nature. This bespeaks that man is an independent and creative being who is responsible for his own destiny and shapes it for himself.

Yet another reason that man is the master of all things and decides everything is that he plays a central and leading role in the actual world.

Man incessantly remakes nature and society to secure the means and conditions necessary for his own existence and progress. In this course he breaks the fetters of nature and exercises control over her. Therefore, the course of social progress is a process in which man frees himself from all manners of subjugation and becomes the genuine master of nature and society, and a process in which he establishes his supremacy over the world.

President Kim Il Sung not only expounded that man is the most precious and powerful being but also clarified for the first time that man's ideological consciousness performs a decisive role in social activity. Ideological consciousness constitutes a decisive factor in bringing man's great power into play. In other words, the higher the level of ideological consciousness becomes, the greater power man will display.

As seen above, the great leader Comrade Kim Il Sung, a gifted thinker and theoretician, went thoroughly into the nature of human being and the correlation between the actual world and man and elucidated for the first time in history the immortal truth that man is the master of all things and the decisive factor in everything.

As a result, the problem of placing man at the centre in cognizing and transforming nature and society has been solved for the first time and the door is wide open for the masses of the people to break all the shackles of nature and society and enjoy an independent and creative life.

Comrade Kim Il Sung was the first in history to clarify the truth that man is the master of all things and decides everything, and on this basis, founded the great, immortal Juche ideology that the masters of the revolution and construction are the masses of the people and they are also the motive force of the revolution and construction.

Comrade Kim Il Sung's great Juche ideology threw a new light on the truth that the Communists should successfully conduct the revolution and construction of their own country with a correct viewpoint and attitude towards the revolution of their country, and this is the only way for them to be faithful to both the national and international duties.

The Juche ideology demands that the Communists and the revolutionary people pay primary attention to the revolution of their own country in all their thoughts and practical activities.

The great leader Comrade Kim Il Sung said:

“The revolutionary task of the Korean Communists is to complete the Korean revolution, namely, to build communism in Korea. To execute this task is just the way to be faithful to the duties of proletarian internationalism.

“Attaching importance only to the proletarian internationalist duty without making the Korean revolution is an erroneous attitude of departing from the most essential revolutionary task.

**"The basic task of the Korean Communists is to complete the Korean revolution and build a communist society in Korea. Juche is the Korean revolution."**

This felicitous remark of Comrade Kim Il Sung sagaciously teaches us that Juche to be taken by the Communists as the theoretical and practical basis for all their undertakings and activities is the revolution of their own country and that their bounden duty is to make revolution and construction well in their own country. It also teaches us that if the Communists carry out the revolution well in their own country, it means being faithful to their international duty.

The revolution of one's own country is the very Juche of the Communists in all thinking and practice. To place the revolution of one's own country in the centre of all thoughts and practice is indispensable for the fulfilment of the historical mission of the working class.

The states, nations and frontiers will remain and people will have to live separated with each nation as a unit until the classes cease to exist and communism wins on a worldwide scale. Accordingly, revolution and construction are unthinkable apart from the nation, and the working class and Communists of each country must make the revolution and build communism in their own country. To ignore or slight the revolution of one's country and give prominence to the international duty alone means in essence to depart from one's own revolutionary task.

Therefore, only when the Communists carry out the revolution and successfully build socialism and communism in their own country, can they fully discharge the basic duties devolving on them.

If the Communists are successful in the revolution of their country, it signifies that they are also most faithful to the proletarian internationalist duty. The revolutionary struggle of the peoples of all countries is an international movement just as the power of capital is international, and the revolution in a country is national and, at the same time, forms a component part of the world revolution. And the success of the revolutionary struggle in each country is in itself conducive to the promotion of the victory of the world revolution.

Herein lies the very reason that the successful revolution and construction of the Communists in their own country is just as good as to be faithful to their national and international duties alike.

Comrade Kim Il Sung's great Juche ideology clearly indicates the scientific viewpoint and attitude conforming to the fundamental requirement that the Communists and the revolutionary people should regard the revolution of their country as the primary subject of all thoughts and practices and carry it out well with responsibility.

The great leader Comrade Kim Il Sung said:

**"Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction. The attitude of a master finds expression in an independent and creative stand."**

In this intelligent teaching Comrade Kim Il Sung gives a profound exposition of the principled stand and attitude to be maintained in the revolution and construction and the fundamental requirement of the Juche ideology.

Since people are in charge of the revolution and construction, they must have a correct revolutionary concept of the world for their successful fulfilment. The Juche ideology teaches us that the most important thing in establishing man's revolutionary world outlook is to firmly establish Juche, that is, to take the attitude of a master towards the revolution and construction of one's own country. The masters of the revolution and construction in each country are its people and their motive force, too, is its people. In order to carry on the revolution and construction successfully in a given country, therefore, its party and people must act properly as masters, taking the attitude of a master above all towards the revolution and construction of their own country.

The masters of the revolution and construction in each country are its party and people, and the decisive factor favouring the victory of the revolution in each country is its internal revolutionary forces including the working class. Revolution can not be exported or imported, nor can foreigners make it for others.

The revolution of our Democratic Yemen must be carried out by the Democratic Yemeni people themselves, and others cannot take their place. It is not the attitude of a master towards the revolution and construction to rely only on other's help without believing in one's own strength and without trying to make revolution for oneself. If the masters fail to perform their role properly, other country's help will serve no purpose, no matter how great it may be.

In order to increase the role of a master in the revolution and construction it is necessary to have, first of all, a correct attitude of a master towards the revolution and construction. This is the essential requirement of the Juche ideology.

Comrade Kim Il Sung taught us that the attitude of a master towards the revolution and construction finds expression in independent and creative stands.

An important demand of the independent stand is to reject dependence on others, use one's own brain in every affair of the revolution and construction and solve one's own problem for oneself by one's own judgement and determination in all circumstances, believing in one's own strength and displaying the revolutionary spirit of self-reliance. If one fails to hold to the independent stand, falls into flunkeyism and national nihilism and turns to others, he cannot defend his rights and discharge his responsibility as a master and, moreover, he will disbelieve in his own strength and be subjected to others in the end.

The creative stand is to get the popular masses to fully display their revolutionary zeal and creativity, turn all possibilities and reserves to best account and solve all problems arising in the revolution and construction to suit the actual conditions of their country and the requirements of the revolutionary practice.

Comrade Kim Il Sung also gave a scientific exposition of the correlation between the independent and creative stands.

The independent and creative stands are organically integral and, at the same time, they have different aspects.

The great leader Comrade Kim Il Sung said:

"You may say that the independent stand is concerned with defence of the rights of the master and discharging the responsibility as such, whereas the creative stand concerns the development of the role of the people, the masters, in remaking nature and reconstructing society."

Both the independent and creative stands manifest the attitude of a master towards the revolution and construction. If either of the two is absent, one cannot have the attitude of a master towards the revolution and construction, nor can he properly perform the role of a master in it.

No role of a master can be expected from those who fail to defend their rights as masters of the revolution and construction and discharge their responsibility as such; no creativity from those who lack in independence, and no steadfast independence from those who lack in creativity. Creativity

can be brought into full play only on the basis of independence, and independence can be firmly defended only on the basis of creativity.

The all-round exposition of the unity of the independent and creative stands by the great leader Comrade Kim Il Sung has supplied a scientific answer to the problem concerning the fundamental position and method to be maintained and relied upon by the Communists and revolution-making people in the practical struggle for transforming nature and society, and furnished a powerful guiding principle on which to overcome all hues of flunkeyism and dogmatism and successfully carry out the revolution and construction of one's own country by the efforts of its people themselves.

The great Juche ideology of Comrade Kim Il Sung represents the principles of Juche, independence, self-sustenance and self-defence and is embodied in all realms of the revolution and construction.

The great leader Comrade Kim Il Sung said:

**"Juche in ideology, independence in politics, self-sustenance in economy and self-defence in national defence—this is our Party's consistent position and line."**

**"Our Party's consistent principle of independence in politics, self-support in economy and self-defence in guarding the nation is the embodiment of the Juche idea in all realms."**

Juche in ideology, independence in politics, self-support in economy and self-defence in national defence are the principles on which the working-class party and state should realize the Juche ideology in the sphere of ideological consciousness and in all domains of their activities, and an unshakable guideline they should follow.

Juche in ideology is a fundamental principle to be faithfully and consistently followed by the working-class party in the field of ideological work. It is the principle of strictly subordinating all ideological work to the interests of the revolution of one's own country and the principle of getting all the working people to have such mode of thinking and ideological point of view that they may reject flunkeyism and dogmatism with independent consciousness and a high sense of national pride and solve everything for themselves with their own wisdom and efforts to suit the actual conditions of their country.

The essential requirement of this principle is to conduct all ideological work with main emphasis laid on bringing home to the working people the great revolutionary idea of the leader who founded the revolutionary party of their country and its

embodiment, the party's lines and policies, so that the party members and the working people, taking them as their unique guide in cognition and practice, may have a way of thinking and tone of independently judging and disposing of all problems arising in the revolution and construction.

Juche in ideology demands that all the domains of social consciousness such as science, culture and art, to say nothing of the ideological work of a revolutionary party, be developed in accordance with the revolution and construction of one's own country and the interests of one's own nation without fail.

Juche in ideology constitutes a prerequisite to holding fast to independence and creativity and faithfully following the principle of political independence, economic self-support and nation's self-defence in the struggle for revolution and construction.

The great leader Comrade Kim Il Sung taught us that the Juche ideology finds an embodiment in the principle of independence in politics.

He said:

**"Our Party's line of independence is the embodiment of the Juche idea in the political context."**

Independence in politics is a cardinal principle to be maintained by the working-class party and state in working out their lines and policies and carrying them through.

The basic demand of political independence is that the working-class party and state strictly exercise their right to national self-determination and hold fast to identity and independence in establishing and implementing all their internal and external policies and lines.

The revolutionary party of each country must not act on orders or instructions from others. Proceeding from the interests of the revolution of its own country it must work out its lines and policies in all fields of politics, economy, military affairs and culture on the basis of its faith and judgement to suit its specific conditions and carry them through according to its own views. Only then would it be possible to build a genuine sovereign and independent state and attain national prosperity.

Independence in politics requires one to establish political and economic relations with other countries on the principle of complete equality and mutual respect in the sphere of foreign policies and launch an anti-imperialist struggle or a struggle against all hues of opportunism also on the basis of one's own judgement and faith to suit the actual conditions of one's

country under all circumstances; it allows no one to encroach upon and defile the authority and dignity of other country.

Political independence actively helps maintain the principle of Juche in ideology, self-support in the economy and self-defence in national defence. As historical experience shows, if the working-class party and state fail to hold fast to the principle of independence in politics they can hardly solve any revolutionary task they are determined to do, nor can they enhance the national pride and independent consciousness of the people and realize economic self-support and national self-defence.

Comrade Kim Il Sung taught us that the Juche ideology is embodied in the principle of self-sustenance in the economy. Self-support in the economy is a fundamental principle to be invariably maintained by the working-class party and state in economic construction.

The great leader Comrade Kim Il Sung said:

**“Our Party’s line of building an independent national economy is the embodiment of the Juche idea in economic construction.”**

The main point of self-sustenance in the economy is to build an independent national economy with the efforts of one’s own people and the resources of one’s own country by displaying the revolutionary spirit of self-reliance in the economic sphere.

As long as there remain differences among the nations and exist states, the line of building an independent national economy represents a fundamental principle that should be invariably followed by the party and state of the working class in power until socialism and communism win ultimate victory throughout the world.

Economic self-support provides the material foundation for political independence and national self-defence and firmly guarantees national prosperity and development. If a country depends economically on others, it will be tied to them politically as well, and if a nation is economically shackled to others, it cannot be politically free from colonial slavery. And if a country fails to attain economic self-sustenance, it cannot produce all means necessary for defence building on its own and, accordingly, cannot firmly guarantee self-defence in national defence.

The building of an independent national economy is a basic guarantee for clearing economic backwardness which constitutes the substantial basis of inequality between the nations

and for attaining national prosperity and accelerating the building of socialism and communism with success.

The great leader Comrade Kim Il Sung taught us that the Juche ideology is embodied in the principle of self-defence in national defence. National self-defence is a fundamental principle to be maintained by the working-class party and state in the field of national defence.

The great leader Comrade Kim Il Sung said:

**“Self-defence and self-protection are intrinsic to the nature of man. A country must also have the means to defend itself. The line of self-defence in national defence is an essential requirement of an independent and sovereign state.”**

Self-defence in national defence affords a military guarantee for the political independence and economic self-support of a country. National self-defence means to build solid defence power capable of safeguarding the country and the people with one's own strength and reliably defending the gains of the revolution from any encroachment of the foreign aggressors and of continuously developing the revolution. Only by boosting the national defence with a determination to protect the gains of the revolution with their own strength, can the party and state of the working class in power provide a firm guarantee for the national prosperity and security of their country.

Juche in ideology, independence in politics, self-support in the economy and self-defence in national defence are the inseparable component parts of the Juche ideology; they integrally show the only scientific guiding principle and way that enable the party and state of the working class to lead the revolution and construction and firmly ensure their successful progress.

Firmly maintaining and applying the principle of independence, self-sustenance and self-defence as a principle of embodying the Juche ideology—this is an imperative requirement for the success of revolution and construction and the victory of the cause of socialism and communism in all countries.

Thus the Juche ideology furnishes a well-regulated, integral system of scientific ideology, theory and method to be consistently applied by the revolutionaries and people in all their thinking and practical struggles for discharging the historical mission of the working class. Precisely because of this, the Juche ideology constitutes the theoretical, practical and methodological basis of the revolutionary world outlook in the

current age, and its correctness and invincible vitality have been confirmed through revolutionary practice.

Under the wise leadership of the great leader Comrade Kim Il Sung the fraternal Korean people have fully embodied the principle of independence in politics, self-support in the economy and self-defence in national defence, and thus built in the East a powerful, prosperous socialist state with a complete political sovereignty, solid independent national economy, strong defence capacity and brilliant national culture.

As the Democratic People's Republic of Korea has firmly established Juche and worked hard in the spirit of self-reliance, it now cooperates with other countries on the principle of equality and comes to hold a dignified position in the international arena.

All this is a brilliant victory and fruition of the great Juche ideology created by Comrade Kim Il Sung, the genius of the revolution.

The great revolutionary thought of the present times is the immortal Juche ideology.

Because the Juche ideology reflects the general law of the development of our era in the light of science, it serves as the guiding principle of universal validity for all countries including those which have been freed from a colonial or semi-colonial state or are still kept in such a state and those which are building socialism and communism.

Ours is an era of independence, an era of history in which the masses of the people have appeared as masters of their destiny, as dominators of the world, for the first time in history. With the creation of the great Juche ideology in the history of human thoughts the new historic task of giving overall answers to the pressing questions of the present age has been solved with brilliance.

The great theory of Juche gives a perfect exposition of all problems raised in different stages from the anti-imperialist, national-liberation revolution to the socialist and communist revolution, the problems confronting mankind in our age. Precisely herein lies the unshakable reason for the Juche ideology to be an immortal classical idea.

By giving comprehensive answers to the fundamental principle of the revolution, all the basic questions arising in different stages and areas of the revolution and construction and all the cardinal questions raised by our times, the Juche ideology has become a main ideological trend of our times representing the present and the future of communism. That is

why the progressive people and revolutionaries of the world follow and learn the Juche ideology and clearly see their road ahead from it.

On the occasion of the auspicious April 15 holiday, we who have the feelings of highest respect and reverence for the great leader Comrade Kim Il Sung, an outstanding thinker and theoretician and genius of the revolution, together with the progressive people of the whole world, respectfully wish him a long life and good health for the reunification of Korea and the ultimate victory of the world revolution.

Long live the great leader Comrade Kim Il Sung!

Long live the immortal Juche ideology!

Aden

March 20, 1975

## **THEORY, PARTY AND LEADER**

**Genaro Carnero Checa**  
Peruvian Journalist

In the days of the anti-Japanese revolutionary struggle Marshal Kim Il Sung said in the following vein:

**On no account should we hope to rely upon others in carrying out our revolution. Our revolution must definitely be carried out by our own efforts.**

....  
**Only by doing this can we meet the forthcoming great event with pride and build democracy on our own when our fatherland is liberated.**

What are the fundamental factors in the Korean revolution and what law is governing its development up to the present?

What has led the people to victory up to now and what is guaranteeing the sure victory of the future?

In other words, what on earth is the motive force or the "spirit" of all the successes made in Korea?

The answer is the following three elements which have found their vivid expression in the Korean peninsula, to be precise, in the northern half, during the period of over half a century in modern history:

1. The Marxist-Leninist ideas, the communist ideas, which have been interpreted and applied to the reality of Korea in a creative and Juche-motivated manner;

2. The existence of the Party, the vanguard, which is armed with the Juche idea and tested in numerous battles;

3. An outstanding leader who guides the Party, the government and the people under the banner of Juche.

The analysis of these three elements which form a complete whole like a political phenomenon shows the triumph in the building of socialism in one country advancing toward communism, one of the most epoch-making events in modern history, in the modern history of the Asian people in particular.

It is self-evident that these factors fully bear out the theore-

tical and practical validity of Marxism-Leninism and encourage the peoples of the whole world, the peoples of the third world countries in particular.

## DEMOCRACY OF NEW TYPE

History has a long past.

The triumph of the October Revolution in the Tsarist Russia and the consolidation of the Soviet Union under Lenin's brilliant leadership fundamentally altered the balance of forces in the world and proved the practical value of the factors working in the womb of society and creating history.

Imperialism fully exposed its nature as the main enemy of mankind. The bourgeoisie and capitalism definitely showed their incapacity to lead society and went over to the side of the imperialist camp, taking all their weapons and other means to be used against the progress of the people. The bogus theories and movements of the petty bourgeoisie who pretended themselves to be playing the revolutionary role went to rack and ruin. Now the proletariat alone, allying itself with the peasantry, stood in the van of the entire people and became the sole leading class marching toward a new society to bring about a historic change. Marxism proved itself to be a scientific theory which helps not only comprehend the world but also change it in order to build communist society, a new, better society.

The whole world became the theatre of all these changes.

The Korean peninsula had been kept under the feudal system. From the beginning of this century it suffered the invasion of Japanese imperialism. The October Revolution awakened its people, enlivened their former battles and aroused the popular masses to struggle. On March 1, 1919, over two million Korean people rose up throughout the country and put up a heroic fight for months against the Japanese imperialists. But they failed. The bourgeoisie went against the national interests and surrendered to the foreign invaders. The bourgeois and petty-bourgeois nationalists showed vacillation, compromise and fear. The proletariat was still not in a position to play its historical role as the vanguard. Darkness settled over Korea again.

It was short-lived, however. In the 1920's the proletariat grew both in number and class consciousness. The first demonstrations and strikes broke out in densely populated districts

and in factories under the imperialists' control. The colliers of Sinhung, the dockers of Wonsan and the workers of the Pusan Textile Mill and the Pyongyang Rubber Factory launched a vigorous struggle demanding better conditions. The peasants, too, rose up in order to improve their unbearable living conditions. The students staged fierce street demonstrations, waving the banner of anti-imperialism. Brutal repression was the black symbol of the Japanese troops. The people pinned hope on Marxism, communism. Unfortunately, however, all their struggles again ended in failure.

As was done by the Kuomintang and Chiang Kai-shek in China, the middle class and the leaders of the "nationalist" movement turned their back upon the people, preached anti-communism, turned away from the revolution, resorted to the tragic provocations and indulged in empty talk. Meanwhile, the Korean Communist Party which was founded in 1925 was dissolved in 1928, three years later, because of the incompetence of its leadership which could not hold a candle to Japanese imperialism and because of its divorce from the masses, factional strife and the lack of independent strategy and tactics for the Korean revolution in particular. Darkness fell again.

It was just at that time that a young revolutionary close to a boy took upon himself the bold task and saved the situation. Hence opened the heroic path leading to the building of socialism in the Democratic People's Republic of Korea.

The young revolutionary was none other than Marshal Kim Il Sung of today.

Comrade Kim Il Sung was only 16 years old or so around the time the Korean Communist Party was disorganized. But he was an active Communist with an impressive career. As an avid reader of the Marxist-Leninist classics, he did not hesitate in defending Marxism, denounced the absurd arguments of the "nationalists" and lashed at their "leaders" who, living in clover in Manchuria or Shanghai as political exiles, turned their faces away from the struggle and other problems of the masses and indulged in the pointless bickering, cooping themselves up indoors. The sectarians and right and Left opportunists were doing harm to the staunch Communists. They, too, were not immune to the sharp criticism of the young revolutionary.

In his talk with the managing editor of the Japanese politico-theoretical magazine *Sekai*, Comrade Kim Il Sung said about the factional strife within the communist movement as follows:

"Another fact... was that there were many factions within the Korean

communist movement at that time. I am not sure whether this was because of the mysticism of the communist movement or a scramble for power or flunkeyism. But our country had many factions then, such as the M-L group, the Tuesday group and the North Wind Association group. All these factions sent their representatives to the Communist International in their efforts to obtain its recognition. If they conducted the communist movement well, they would be recognized without taking such troubles. However, they formed their own groups by ganging up three or five persons and busied themselves in gaining the recognition of the Communist International, instead of carrying out revolutionary movements. Each of the groups insisted that it was the only orthodox and genuine Marxist group. As a result, the Korean Communist Party was expelled from the Communist International in 1928, and was finally dissolved. We thought it a disgrace to the Korean nation. If one conducts the revolutionary movement well, one will be recognized by others without going to all the trouble of asking for their recognition. Is a Communist Party regarded as such only when it has obtained others' recognition? We need not get others' approval before starting our revolutionary movement. We carry it out if we want to. When we do so properly, what does it matter whether others give us approval or not? If only we make revolution well, others will naturally give us recognition. What is the need of bustling about to gain others' recognition?"

These words of his furnish a good lesson, whose importance should be stressed without fail.

The formation of the *Saenal* (New Day) Juvenile Union, the Down-With-Imperialist Union, the Young Communist League, the Anti-Imperialist Youth League, the Ryugil Association of Korean Students in Kirin, the protest struggle of students, the struggle against the Kirin-Hoeryong railway project, the arrangement of lecture meetings, the organization of short courses for schoolmates, the close contacts with the urban and rural working people and the publication of declarations and newspapers—all these were the exploits performed by this extraordinary fighter.

Marxism-Leninism had already found its genuine standard-bearer in Korea. Following the dissolution of the Korean Communist Party, Comrade Kim Il Sung further developed his communist ideas and expanded the range of his activities. He was arrested twice. But even behind the bars he continued his Marxist-Leninist study and kept contacts with comrades outside the prison. He analysed the affairs of foreign countries fighting for national liberation and had special interests in breaking the unique path of Marxism-Leninism for Korea. Upon getting out of prison he waged an ever more vigorous struggle under his

unique plan for the Korean revolution. Hence came the Juche idea. "To establish Juche," he said, "means holding fast to the principle of solving for oneself all problems of the revolution and construction in conformity with the actual conditions of one's country, and mainly by one's own efforts. This is a realistic and creative stand which opposes dogmatism and applies the universal truth of Marxism-Leninism and the experience of the international revolutionary movement to one's country in conformity with its historical conditions and national peculiarities. This represents an independent stand of discarding the spirit of relying on others, of displaying the spirit of self-reliance and solving one's own affairs on one's own responsibility under all circumstances."

From that time on the Juche idea has become the guiding idea of the Korean revolution in assuming all activities, working out plans and programmes and attaining the set goals.

Korea has become the homeland of Juche.

His speech made at the Chialun Meeting (1930) in the presence of the leading cadres of the Young Communist League and the Anti-Imperialist Youth League had become the Juche-based general programme consistently followed since then.

He said to this effect:

We are Koreans by nationality and Korean young people. We, the Korean youth, cannot merely sit back and remain on-lookers while our beautiful land and beloved compatriots, our brothers and sisters, are being trodden underfoot and persecuted by the Japanese imperialists. We must drive them from our soil, liberate Korea and win independence. But we cannot stop there. We are Communists. Communists cannot leave untouched the evil landlords and capitalists who oppress and exploit the proletarian masses.

We, therefore, must overthrow the capitalist system and build a socialist and communist society, the long-cherished desire of the proletarian masses. These two revolutionary tasks are not foreign to each other. To carry out the proletarian revolution, it is essential above all to crush Japanese imperialism and achieve the liberation and independence of Korea, and then build a socialist and communist society in our land and help carry out the world revolution as well.

He was 18 years old then.

Applying and developing this speech, Comrade Kim Il Sung fought on without slightest vacillation until the country was liberated in August 1945.

He launched an anti-Japanese armed struggle. The com-

plicated problems of the guerrilla warfare and the necessity of solving them independently by his own efforts made his Juche idea more unshakable. He created the Korean People's Revolutionary Army and kept close contacts with the masses. In the areas liberated by the guerrillas, he established the people's revolutionary government, the unique form of power of the workers and peasants. He set up the Association for the Restoration of the Fatherland and made public the historic Ten-point Programme of the Association, and thus expanded the mass foundation of the anti-Japanese armed struggle. Through the ideological struggle and practical activities, he also picked and reared cadres for the Communist Party to be set up in the future. After going into the development of the world war, he foresaw the ruin of the fascist Germany and prepared the decisive battle against Japanese imperialism.

He fought together with the Soviet army and achieved a victory.

It was a victory of the working class allied with the peasantry and a victory of the Juche idea, the Marxism-Leninism applied to the reality of Korea. It was, in the final analysis, a victory of communism which Comrade Kim Il Sung did neither hide nor camouflage.

He made no concession in ideology.

At a mass meeting held a few months after liberation someone who was obviously struck with fear by the reactionary propaganda asked the General:

“Are you also a Communist, General?”

“Yes, I am a Communist,” answered the General.

Now another asked:

“Why did you join the Communist Party, General?”

“Let me talk about why...” replied Marshal Kim Il Sung. “...The Korean Communists, gun in hand, have fought against the Japanese imperialist thieves for as long as 15 years to achieve the liberation and independence of our fatherland and for the happiness and prosperity of our nation! They fought on to the last, disregarding pain and sacrifice, unafeard of punishment and torture, prison and gallows!... The Korean Communists are the real patriots of our country, and the Communist Party is the brain and heart that can assume responsibility for the destiny of our fatherland and people and lead them on the road to prosperity and happiness!...”

Then, the crowds raised a rousing cheer of *manse* (hurrah).

He also made no concession in his independent standpoint and Juche-motivated revolutionary line.

The above-mentioned gathering left another humorous episode.

Let me quote from Marshal Kim Il Sung's words made in June 1974, 30 years later, in his interview with Efrain Ruiz Caro, Peruvian journalist.

The Peruvian journalist conveyed to me the following words of his:

**"When we returned in triumph to the homeland after defeating Japanese imperialism, the country's situation was very complex. After liberation there was not a single university in north Korea, but there were a few middle schools in each province. And the middle school boys caused much trouble. Some took to ultra-Leftism, while others turned Rightist. One day, only a few months after liberation, we attended a gathering of young people on a playground and answered their question as to which road Korea was then following. I told them that our road represented democracy of a new type which was different both from US-type 'democracy' and from Soviet-type socialism, and that this was not a democracy falling under the category of capitalist democracy but Korean-type democracy geared to the interests of the Korean people. Both the ultra-Leftist and ultra-Rightist students were listening to our speech in silence.... I am not a Communist of the kind who looks up to another country, but one who relies on our own people and fights for the Korean nation and the Korean people. Then, all the masses present sent up a cheer of *manse*."**

That was the second cheer of *manse*.

With this very idea the liberated Korea took its first step. Firmly relying on the Juche idea, Marshal Kim Il Sung mobilized all the social forces of the country under the leadership of the working class and accomplished the anti-imperialist, anti-feudal democratic revolution in less than two years. Thus, he established the most advanced people's Democracy and started to lay out solid material and industrial foundations as the basis of a socialist society for Korea. The US imperialists' aggression in June 1950 arrested the waves of this advance. Their aggression, however, came to grief three years later. The victory was attributable firstly to Marshal Kim Il Sung, an outstanding military strategist, who led the people theoretically and practically and inspired them with confidence in victory and optimism, always standing on the first line of battles. Secondly, it was ascribable to the revolutionary base capable of checking up aggression and going over to the counterattack, which was

laid in the northern half during the period between 1945-1950—the founding of the Communist Party which was later merged with the New Democratic Party and developed into the Workers' Party, the founding of the Democratic People's Republic of Korea, the creation of the Korean People's Army, the agrarian reform, the nationalization of major industries, the enactment of the labour law, and the formation of such important mass organizations of Korea as the women's union, trade unions, youth league and peasants' union. As a result, the rear was turned into a fortress, and the people fought dauntlessly in defence of their gains, denying themselves rest and sleep. At the same time, the DPRK, faithfully following the Juche idea, made strenuous efforts to reunify the country divided into the north and the south by the US imperialists and their stooges, and upheld the banner of proletarian internationalism and the banner of friendship with the socialist countries and with the peoples of the whole world fighting for national liberation. The young DPRK enjoyed the sympathy of the south Korean people and the international solidarity. Owing to all these factors, the imperialists were bound to suffer annihilating and decisive counterblows on all fronts from the start of their attack. Now they had to kneel down and sign the armistice agreement on July 27, 1953. The DPRK was an iron fortress based on Juche.

During the Fatherland Liberation War, the Workers' Party of Korea always did its work under the guidance of Marshal Kim Il Sung. The Party was the pivot of the army, the best adviser and the source of political cadres. It was a defender of the people in the rear and a standard-bearer in the trench. The ironlike unity of the Party did not allow any slightest rift. When the war ended, the Party lost no time in leading the entire people to rehabilitation, solving all matters invariably with the Juche-motivated theory and practice whose validity had been fully verified in the days of peaceful construction and war.

## **CONTRIBUTION TO MARXISM-LENINISM**

The DPRK was turned into an industrial state in less than 20 years after the war. It set its sights on achieving the complete victory of socialism in the northern half of the Korean peninsula. This gave rise to new and complicated problems. Throwing the brilliant rays of the Juche idea and leading the Party in

the van, Marshal Kim Il Sung solved all these problems, many of which had been newly raised in the building of socialism. Let me introduce his explanation of this:

“...In leading the revolution and construction our Party has been guided by the general principles of Marxism-Leninism and has taken into account quite a few problems set forth or solved in practice by the founders of Marxism-Leninism. However, our Party solved most problems in a unique manner by creatively applying the universal truth of Marxism-Leninism in conformity with the historical conditions and national characteristics of our country. We used our own brains and relied on our own efforts in solving some questions which Marx or Lenin did not raise and could not foresee in view of the conditions prevailing in their time.

“As you all know, Marx lived in the era before the rise of monopoly capitalism and accordingly created the great Marxist theory on the basis of his analysis of the social relations of his time, thus tolling the knell for capitalist society. But Marx did not have the opportunity to lead the socialist revolution and socialist construction in practice. Lenin created Leninism, the Marxism of the epoch of imperialism which is governed by the law of uneven political and economic development of the capitalist powers. Mobilizing and organizing the Russian working class, he successfully led the October Socialist Revolution. This opened up a new era in human history. However, to our regret, Lenin died soon after the victory of the October Revolution before he had the chance to lead socialist construction. Taking over Lenin’s work, Stalin carried out the collectivization of agriculture and pushed ahead with socialist industrialization in the Soviet Union. But he too died before he could see the complete victory of socialism, much less lead communist construction.

“In most cases, therefore, we had to use our own brains and find unique solutions to the theoretical and practical problems of the revolution and construction after the triumph of the socialist revolution in our country.

“We must do the same today and all the more so in the future. In order to achieve the complete victory of socialism and gradually go over to communism, we must continue to be guided by the universal principles of Marxism-Leninism, but, on many questions, we must blaze a path for ourselves. It is important for us to work out our revolutionary strategy and tactics by generalizing and systematizing the practical experience

of our revolution and construction in keeping with the laws governing social development in our country."

Here Marshal Kim Il Sung elucidated the special importance of the study and solution of the problems arising in the present transitional stage of the Korean revolution which is advancing toward the complete victory of socialism and communism.

Those problems involve not only the theoretical but also practical contents concerning a number of vital questions for the Republic and the revolutionary development, that is, the questions of the existence of the state, the form of the government, the political mobilization of the entire Korean people, the defence of the state and its external activities.

Comrade Kim Il Sung grasped the problems which Marx and Lenin had failed to find thorough solutions because of the definite reasons in their times, magnified and unlocked them, thus making a substantial contribution to the Marxist-Leninist science. Viewed from the dialectical point, the reality of Korea raised and is raising a number of problems proper to it. Basing himself on his own theories and experience, Comrade Kim Il Sung said:

"...We cannot say that a complete socialist society is already built just because the capitalist class has been overthrown and socialist revolution carried through after the working class seized power. We, therefore, have never said that the establishment of the socialist system means the complete victory of socialism.

"Then, when will the complete socialist society come into being? Complete victory of socialism will come only when the class distinction between the working class and the peasantry has disappeared and the middle classes, particularly the peasant masses, actively support us. As long as the peasants are not working-classified, the support they may give us cannot be firm and is bound to be rather unstable.

"The seizure of power by the working class is but the beginning of socialist revolution. To build a complete socialist society the revolution must be steadily advanced and firm material basis of socialism laid."

Working-classification and firm material foundation—the prerequisite to socialist construction—present themselves first of all in the countries like Korea where the productive forces remained very backward at the time of the victory of the revolution and there was a big gap between the working class and the peasantry, of which Karl Marx had failed to foresee practically

in his theory. Karl Marx had in mind the "developed capitalist countries", that is, the countries "where not only towns but also the countryside have become completely capitalistic and the capitalist relations predominate in the whole society, with the result that there exists no more peasant in the countryside but the agricultural labourer side by side with the industrial labourer."

One of these countries was Britain which Marx knew well and where he lived and worked. "In formulating the question of the period of transition from capitalism to socialism, therefore, Marx assumed first of all a condition in which there existed no class distinction between the working class and the peasantry, and he proceeded from it."

The case was different in Korea. The Korean revolution designed to build socialism began under the conditions similar to all other countries including nearly all the Latin-American countries and the third world countries under the semi-feudal and semi-colonial conditions.

Accordingly, the slogan of working-classification, the slogan of eliminating the difference between the working class and the peasantry in the economic, social and political fields, assumes one of the most important strategic and tactical aspects of the Korean revolution, which is indispensable for the successes in socialist construction and the advance toward communism. This very task is being carried out in the DPRK.

We have already reviewed how Korea has solved the problem of laying out the material foundations for socialist construction, another prerequisite to the revolutionary development. Now the DPRK is a mighty socialist industrial state which has agriculture and industry with unusually great productive forces, realizes high modern living standards and advances toward the "complete victory of socialism". Without such a high level of productive forces it will be impossible to build socialism.

In his theory concerning the transition period from capitalism to socialism, communism, Marshal Kim Il Sung took up and elucidated another problem, the problem of the dictatorship of the proletariat.

As long as capitalism remains in existence in any area of the globe, the socialist states should thoroughly exercise the dictatorship of the proletariat, no matter how far their revolution progressed. No difference between the socialist stage and the communist stage can belittle the necessity of the dictatorship of the proletariat. Experiences afford ample instances to

justify this theory aimed at achieving the ultimate goal of a classless and stateless society. In order to reach such society—I can't say when it will be—the sovereignty of a socialist country must exercise the most powerful dictatorship of the proletariat.

Comrade Kim Il Sung said: "It is by no means a revision on our part of Marxism-Leninism to consider the questions of the transition period and the dictatorship of the proletariat in this way." He went on to say: "It is our standpoint to creatively apply the propositions of Marx and Lenin to the new historical circumstances and the specific practices of our country. I think this is the way of safeguarding the purity of Marxism-Leninism against dogmatism and flunkeyism."

This needs no further explanation.

We see the positive results of this theory with our own eyes. The countryside has completely changed its appearance with the implementation of the tasks set forth in the *Theses on the Socialist Rural Question in Our Country* ten years ago. Its productive force has reached the highest level. The Korean people acquire the most advanced technology. The working-classification of the peasantry which aims to eliminate the difference between the working class and the peasantry has become a close target. The three revolutions—ideological, technical and cultural—are proceeding at the speed of Chollima. The Korean people have the highest standards of living in Asia and are free from all kinds of taxation. The day of national reunification is approaching despite all sorts of obstructive manoeuvres on the part of the imperialists and their lackeys. The DPRK is promoting its firm solidarity with the socialist countries, opposing every splitting move. The DPRK is the fortress of friendship with the peoples of the whole world, with the third world peoples of Asia, Africa and Latin America in particular. In its articles the Socialist Constitution of the DPRK reflects all the successes, new, beautiful and positive, made in the course of building socialism in one country guided by Marxism-Leninism.

Enjoying the leadership of Comrade Kim Il Sung and the support of the entire people, following the Juche idea, the Party is keeping a powerful state, the dictatorship of the proletariat, in order to build a socialist society, a classless society free from the exploitation of man by man, and thus go over to communism, looking into the future with pride.

## ESSENCE OF THE JUCHE IDEA AND THE TASKS OF SCIENTISTS

Yasui Kaoru  
Professor of Hosei  
University, Japan

### P R E F A C E

The Japan-Korea Solidarity Committee of Social Scientists (JKSCSS) which was founded on September 6, 1972 held its first seminar on October 28 that year and debated on the important report entitled *Marxism and the Juche Idea* delivered by Kawamura Jinya, Professor of Yokohama State University. One of the specific features of the seminar was the active participation of our friends, the Koreans in Japan, in the debate, which greatly helped towards enriching its contents.

Our earnest wish was that our solidarity with the scientists and other people of the Democratic People's Republic of Korea should begin above all with our Korean friends in Japan. And, to our joy, this wish has been carried out since our first seminar.

The first seminar revealed some shortcomings on the part of the JKSCSS. It was with the reflection on those shortcomings that the second seminar was held, and was asked to make the report entitled *Essence of the Juche Idea and the Tasks of Scientists*. I think it will not be insignificant for a correct understanding of my report to say some words before taking up the main subject.

I am no specialist either in the Juche idea or in Marxism-Leninism. In my report, therefore, I can't approach the Juche idea and Marxism-Leninism as deeply and closely as specialists do.

My speciality is international law. But, I could not but delve into Marxism-Leninism, its dialectical materialism in particular, and into Max Weber's methodology of social science,

its ideal type among others, when I tried to lift international jurisprudence up to a social science instead of keeping it within the bounds of law construction or law sociology and when I attempted to apply a scalpel of scientific analysis to such an international law as the UN Charter which takes on an imperialist and neo-colonialist character in spite of its eulogy to the ideal of peace. In my work, *International Jurisprudence and Dialectic*, I have already introduced my course of studies of the stand and methods of international jurisprudence, which were conducted before and after the Second World War.

In approaching Marx and Weber in my studies, I did not set Marx and Weber apart but always took them together. To be more precise, I did neither adopt the alternative of Marx or Weber in terms of who is right nor simply place both of them in the right in a relative sense. My intention was to define the correct positions Marx and Weber had assumed respectively in the history of development of social sciences from the 19th to the 20th century and to learn from both of them and take in all that would be conducive to formulating and developing international jurisprudence as a social science.

This idea on the "definition of the positions" represents one of the essentials of my fundamental thought and is closely related to this report, too. Allow me to proceed with the preface a little longer. In the foreword of my *International Jurisprudence and Dialectic*, I wrote:

"Making comparison between Marx and Weber in their stands and methods, Ransfeet criticized Weber, saying: 'Weber had not inherited from Marx the matter of vital importance, that is, his practical tendency to the emancipation of human beings through the transformation of the world, although he had taken over Marx's problem tendency and method of analysing realities.'

"Concerning this, Karl Löwith held that 'Ransfeet's description of that point, however rich its suggestions may be and regardless of its touch on the core of a sociological problem, comes in no way up to Weber's original and inherent motive for his analysis of Marx's principal tendency.' This is worthy of note. It cannot be simply concluded that Weber is on an observational stand while Marx on a practical stand. I admit this, but, at the same time, I believe there is no gainsaying a considerable difference in meaning between the two.

"Too well known are the concluding remarks of Marx's *Thesis on Feuerbach*, which read: 'The philosophers have only interpreted the world, in various ways; the point, however, is

to change it.' But this thesis is little applied in practical transformation while diverse interpretations are put on it. Isn't this a bitter irony? Marx's boundlessly deep and rich perspicacity should be inherited and applied in all domains of philosophy and science, a perspicacity with which he criticized the fundamental propositions of old philosophy based on an observational stand and advocated that practice should lie at the base of philosophy. International jurisprudence should be no exception. It is a branch rather wanting practice most. By placing it on the stand of practice in this sense, it doesn't mean at all that pressed by the political demands of the reality, it reduces itself into an unfounded pleader for any specified diplomatic policy. This point holds a much more complicated and subtle problem than it seems. I could find a definite answer of this problem through a fairly long speculation and experiences and thus fixed my stand on international jurisprudence."

With this in view, I had studied Marx, Engels and Lenin. And it was in the latest years of my study of Marxism-Leninism that I turned my eyes upon the Juche ideology founded by President Kim Il Sung. Why should it have come within the field of my vision so late? For my part, I examine myself, making a psychological analysis of its cause. But, I think it is important for me to put my back into study of that ideology, instead of repenting of my delay in vain. This report presents a part of the results of my imperfect study. I should like to receive instructions from all of you including the Korean friends in Japan to see whether my fundamental attitude has been correct in the study of Korea.

## **INDEPENDENT AND CREATIVE STANDS**

The Korean people, greeting the sixtieth birthday of their respected and beloved leader President Kim Il Sung, were seething with great joy and revolutionary enthusiasm in April 1972, when I visited the DPRK, leading the delegation of Japanese social scientists. We attended the National Conference of Social Scientists held in Pyongyang, the capital, and inspected various scientific, educational and cultural institutions and industrial establishments. In this course, I learned many things. It was a typical case of "Seeing is believing". The historic National Conference of Social Scientists heard the report en-

titled *Tasks of Social Science to Thoroughly Defend the Great Leader Comrade Kim Il Sung's Revolutionary Thinking and Propagate It Extensively* and the speeches made by the Korean social scientists in different lines. They were much helpful to me in preparing this report, *Essence of the Juche Idea and the Tasks of Scientists*.

Availing myself of this opportunity, I once again express my thanks to the First Vice-President and other personages of the Academy of Social Sciences of the DPRK who invited the delegation of Japanese social scientists and offered it an excessive hospitality, to Chairman Han Dok Su and other functionaries of the General Federation of Korean Residents in Japan who extended a kind help to the delegation.

The impressions I gained during the recent visit are, in short, that the DPRK is a boundlessly vivacious and creative country where the entire people are firmly armed without exception with the immortal Juche idea of the great leader President Kim Il Sung. Anyone ignorant of the Juche idea can hardly understand the DPRK.

As you well know, in studying the essence of the Juche idea, we often quote a passage from the *Report to the Fifth Congress of the Workers' Party of Korea on the Work of the Central Committee*.

Saying that "...The Marxist-Leninist Juche idea constitutes the quintessence of the revolutionary ideas of our Party, the monolithic ideology of the Party, and the monolithic ideological system of our Party is the ideological system of Juche," the President continues: "To establish Juche means, in a word, to approach revolution and construction in one's own country with the attitude of a master. This means adhering to the independent stand of rejecting dependence on others and of using one's own brains, believing in one's own strength and displaying the revolutionary spirit of self-reliance, thus solving all problems for oneself on one's own responsibility. It also means maintaining the creative stand of opposing dogmatism and of applying the universal principles of Marxism-Leninism together with the experiences of other countries to suit the historical conditions and national peculiarities of one's own country. The Juche idea is in full agreement with the fundamental principles of Marxism-Leninism; it came into being as a reflection of the new stage of development of the international communist movement and its essential requirements."

I have again brought up this well-known passage of the report as I want to add some comments to it.

The above words of President Kim Il Sung, the founder of the Juche idea, afford an important clue for a correct understanding of the essence and historic significance of the Juche idea.

The two stands, the fundamental requirements of the Juche idea, are clarified in them: One is the independent stand and the other is the creative stand. Both independent and creative stands represent the fundamental stands to be adhered to without fail by the Party and the people in all realms of revolution and construction. These two fundamental stands must not be set apart each other. The report to the National Conference of Social Scientists said:

“The independent and creative positions, which are the essential requirements of the Juche idea, are closely interrelated. There can be no creativeness without an independent spirit, and it is possible to keep to the independent position only when the creative position is firmly maintained.”

Holding to such independent and creative stands, President Kim Il Sung is carrying on the cause of developing Marxism-Leninism to suit the historical conditions of our times and the national peculiarities of Korea.

As was stressed at the first seminar, too, it would be wrong to approach Marxism-Leninism on the premise that it is something immutable. We must grasp it in form of development. Moreover, we must clearly see that its development is made through a fierce and ceaseless struggle against either dogmatism or revisionism.

One century has already elapsed since Marx and his life-long friend, Engels, laid the foundation of Marxism. With respect to the process of formation of Marx's thinking it was outlined first of all by Engels in his *Socialism: Utopian and Scientific* and then by Lenin in his *The Three Sources and Components of Marxism* and *Karl Marx* and explained in relation with German philosophy, British economics and French socialism. But, in recent years, a new phase has been opened with David McClellan's *The Young Hegelian School and Karl Marx and Marx Preceding Marxism*. The historical background of formulation and development of Marx's thinking, young Marx's thinking in particular, will be made clearer in future.

Under the historical conditions where capitalism went over to the monopoly stage, the imperialist stage, Lenin developed Marxism to Marxism-Leninism. There is no need to mention the fierce, ceaseless struggle involved at the time. Half a century has already passed since the time of Lenin. In parti-

cular, the situation has undergone a rapid change following the Second World War. We are living in an age sharply distinguished from that of the founders of Marxism-Leninism.

The point is not the change of the times alone. Even in the same age, each country differs from one another in its specific conditions and national peculiarities. The universal principles of Marxism-Leninism must be creatively applied and developed to suit the change of the times and the different conditions and peculiarities of each country.

To meet this logical exigency came forth the Juche ideology of President Kim Il Sung.

The report to the National Conference of Social Scientists defined the revolutionary thought of President Kim Il Sung with the Juche ideology as its keynote, as the "Marxism-Leninism of our times". With a deep feeling of reverence, the Korean people call President Kim Il Sung the great Marxist-Leninist of our age. President Kim Il Sung's revolutionary thought is holding prominent position in the history of development of Marxism-Leninism as the Marxism-Leninism of our era, one century after Marx's time and half a century after Lenin's, our era which went through the Second World War.

What era then does ours represent? And what are the nature and important features of this era?

According to the report to the National Conference of Social Scientists, ours is, above all, an age when the forces of socialism are growing rapidly and socialism and communism is triumphing all over the world. Thanks to its incomparable superiority over capitalism and to its invincible might, socialism which has been converted into a worldwide system, has become the main factor deciding the development of human history. The revolutionary forces of the working class opposing capital have grown apace on a worldwide scale, and still greater numbers of revolutionary people of the world are joining in the struggle for socialism.

Ours is also an age when a fierce struggle for national liberation is being unfolded in colonies and the colonial system of imperialism is falling to pieces. The awakened people of Asia, Africa and Latin America who have been subjected to oppression and pillage by capitalism and imperialism for centuries have grown into great revolutionary forces which will cut the lifeline of world imperialism; many nations have already cast off the imperialist yoke and embarked upon the building of a new life. Meanwhile, imperialism which has exploited and plundered people at will and indulged in aggression and war,

is sinking deeper in a bog past retrieve, getting heavy drubbings from the world anti-imperialist revolutionary forces and suffering from ever-worsening internal contradictions. Imperialism is doomed to decay and perish. This is the basic trend of our era, which no force on earth can arrest.

This era of ours placed on the order of the day a host of new questions which had not been raised in the past, and demanded new theories, strategy and tactics for their solution. The above report stressed that President Kim Il Sung's revolutionary thinking was just born out of the exigency of this age to give the most correct, exhaustive answers to all questions raised by the times.

In this sense, the essence of the Juche idea can be defined in short as the "Marxism-Leninism of our age". In particular, it is the Marxism-Leninism which has been creatively applied and developed to suit the historical conditions and national traits of Korea.

The peculiarities of the historical development of Korea, her geographical environments and conditions and the complexity and arduousness of the Korean revolution raised it as an issue of particular importance to thoroughly establish Juche.

In Korea flunkeyism dated far back in history and, what is worse, it went with dogmatism to increase its harmful influence. Under the wise leadership of President Kim Il Sung the Korean people armed with the Juche ideology achieved a great victory in the struggle against these flunkeyism and dogmatism. In this connection President Kim Il Sung said:

**"The establishment of Juche became increasingly important to us following the August 15 Liberation. Because of US imperialist occupation of south Korea, our revolution became difficult and complex; the flunkeyist idea of worshipping, fearing and submitting to America took root in south Korea and illusions about Japanese militarism became widespread."**

**"Viewing the establishment of Juche as the key to the destiny of the revolution and construction, we have struggled unyieldingly all the time against flunkeyism and dogmatism in order to firmly establish Juche. Through this historic battle, we achieved the complete spiritual emancipation of our people from the yoke of flunkeyist ideas which had corroded the spirit of national independence and creative wisdom for a long time. The Juche idea has been thoroughly embodied in all areas of the revolution and construction in our country."**

**"Our people as well as the Party members and cadres arm themselves thoroughly with the Juche idea. They do not waver**

in the least, regardless of the winds that may blow in from other countries, and are not at all affected by these winds. The thoughts of our people are very sound."

These words of President Kim Il Sung, full of confidence and pride, make us feel all the more keenly the greatness of the Juche ideology. They have unshakable authority and weight as they are firmly guaranteed by Korea's reality. Anyone who desires a creative application and development of Marxism-Leninism should learn many valuable lessons from the Juche ideology and the struggle and victory of the Korean people armed with it.

Though stress is put on the struggle against flunkeyism and dogmatism in the above quotation, the struggle against revisionism is also very important. With regard to this President Kim Il Sung said:

"Revisionism is a trend of counterrevolutionary opportunist ideology aimed at rejecting the revolutionary essence of Marxism-Leninism. The greatest harm of revisionism lies in denying the leadership of the Marxist-Leninist Party and the dictatorship of the proletariat and opposing the class struggle; it obscures the line of demarcation between friend and foe, yields to US imperialism, scared by its policy of nuclear blackmail, casts sheep's eyes at the imperialists while paying lip service to an anti-imperialist position, gives up the struggle against imperialism and compromises with it, disarms people ideologically by spreading warphobia, bourgeois pacifistic ideas and illusions about imperialism and reaction, and abhors and hinders the revolution of the oppressed peoples. The canker of revisionism also lies in objecting to revolutionary organizational discipline and advocating bourgeois liberalism, in encouraging selfishness and making people indolent, dissolute and afraid of work. Revisionism is, in the final analysis, a dangerous idea that undermines socialism and revives capitalism. Therefore, we can never neglect the struggle against revisionism among Party members and working people. If a Marxist-Leninist Party does not combat revisionism but tolerates the revisionist ideological trend within itself even to the slightest degree, such a party cannot become a fighting party, a militant revolutionary party, and in the long run it will be reduced to an enervated petty-bourgeois party."

As I have already mentioned, the development of Marxism-Leninism involves a fierce, ceaseless struggle against dogmatism and revisionism, and the Juche ideology, too, has gone through such a struggle.

## THE BASIC CHARACTER OF THE KOREAN REVOLUTION

In order to go deeper into the essence of the Juche ideology, now I would like to touch on the basic character of the Korean revolution.

I think that the Korean revolution which is being carried on under the banner of the Juche ideology and under the wise leadership of President Kim Il Sung is an epochal revolution of the social system and, at the same time, is a human revolution in every respect. Having a great interest in the latter aspect of the Korean revolution, I tried to have a correct understanding of it, availing myself of every opportunity of talks with leading functionaries of the Workers' Party of Korea and the Academy of Social Sciences.

The Korean revolution is based on President Kim Il Sung's revolutionary idea that in order to build communist society it is necessary to capture two fortresses—the material and ideological fortresses without fail. Capturing the material fortress means establishing a single communist ownership of the means of production and attaining a high level of productive forces enough to make people work according to their ability and receive according to their demands. Seizing the ideological fortress means thoroughly remoulding all people into men armed with communist ideas. Without such a human revolution it will be impossible to conquer the material fortress of communism as well and, accordingly, to build communist society completely.

This question is also linked with the paramount question of philosophy—the correlation between matter and consciousness. As is known, Marxist-Leninist dialectical materialism holds the primacy of matter and the secondariness of consciousness. Matter is primary and defines consciousness. But this neither means that consciousness does not act upon matter at all nor denies the positive and active role of consciousness in the development of history.

This role changes according to the historical conditions of each stage. At the stage where the struggle for transforming nature and society assumes purposefulness, consciousness greatly increases its positive and active role.

On this score, too, the revolutionary thinking of President

Kim Il Sung made a great contribution to the creative application and development of Marxism-Leninism. I think this also proves its worth as the "Marxism-Leninism of our times".

As correctly pointed out in the report to the National Conference of Social Scientists, the important practical significance of the revolutionary idea of capturing the two fortresses, material and ideological, lies in clearly indicating the two fighting goals and the ways for achieving them, the goals which must be maintained in the whole course of the building of socialism and communism, and thus making it possible to successfully solve all the problems arising in the development of productive forces and production relations and in the training of men of a new communist type.

Through the manners and acts of the people with whom I had contacts during my stay in Korea I could fully realize how the human revolution was proceeding in the DPRK. I closely watched the manners and acts of the people I met—the guide and interpreter attending on our delegation, the cadres and employees of the exemplary institutions we visited and even a young clerk of the telegraphic office I met when I went alone there to send a telegram.

To tell the truth, the degree of the human revolution differed from man to man, viewed from his manners and acts. However, every one was doing his best to acquire and carry into practice the popular style of work taught by the respected and beloved leader President Kim Il Sung who said: "**In work you should set the example of the revolutionary fighters who work in a self-sacrificing spirit in the van of the people, and in life you should show an example of a true man in being frugal and modest and respecting and helping each other.**" They were all exercising a pleasant impression. That agreeable impression was greater to us who are suffering long from the mental malady of capitalist society.

The ideological revolution is a serious class struggle aimed at liquidating capitalism once and for all even from the sphere of men's consciousness. Historical experience shows that when a party in power fails to ceaselessly raise the class consciousness of the masses of the people and arm the working people with communist ideology, the influence of bourgeois ideas is increased and the revolutionary consciousness of the working people stupefied, making it impossible to strengthen and develop the socialist system and threatening a danger to the gains of the revolution already won. Hence a "sick socialism" comes into being.

Having early seen through that danger, President Kim Il Sung said warningly that in order to continue the revolution to the end and lead the cause of socialism and communism to victory it was necessary to educate the people, the rising generation in particular, in the revolutionary traditions and inherit and develop them. He went on:

"Our revolutionary traditions were formed in the course of creatively developing Marxist-Leninist theory to suit the specific conditions of the Korean revolution and thoroughly combining revolutionary theory and practice. They are a priceless revolutionary heritage grown out of the flames of unprecedentedly arduous and sanguinary anti-Japanese armed struggle. Experience shows that communist education, when linked up with education in our revolutionary traditions, has a decisive influence and an unlimited power to move people. Education in revolutionary traditions is necessary for everyone, but it is most essential for the younger generation who have not undergone the ordeals of revolutionary struggle. The revolution continues and one generation inexorably replaces another. Only if the new generation is educated in the revolutionary traditions will it be possible to form them into genuine continuators of our revolution, who carry it on."

I saw such education being thoroughly conducted there from the kindergarten days. Let me continue to observe how the revolutionary traditions are being passed on and developed by the new generation and how the human revolution is being made in Korea. It is an essential problem affecting the prospect of human history in the twenty-first century.

As some of you may have already known, Professor Nanbara Shigeru (who exerted himself to break the impasse in the period of confusion and turmoil right after the surrender of Japan as President of Tokyo University, and represented the academic circle as President of the Japan Academy) made a noteworthy remark on the prospect of human history in the twenty-first century in his address at the party of the Old Boys' Association of the University celebrating the New Year of 1972.

Professor Nanbara said that there had been a civilization centering around God in the Middle Ages, and yet in the present age of modern civilization which started with discoveries by "man" loud voices demanding "respect for mankind" and "restoration of humanity" were heard because it gave rise to something close to estrangement of human beings and forfeit of humanity in connection with the problems of atomic weapon, pollution and the like, although it built a brilliant mechanical

and technical culture in history, greatly promoting the welfare of mankind. He concluded as follows:

“The question, however, is what on earth ‘man’ is like. Even according to our own experience, man is not so great a being which has many faults and is selfish by nature. Kant called it man’s ‘root vice’. In order to uproot this vice and recover genuine humanity we must summon a certain absolute superman. This is indeed a religious problem, and apart from whether He will be named God or Buddha, Toynbee, an outstanding historian of modern times, is calling Him an ‘absolute real being behind the universe’. In modern times religion has lost its original life because it appears now and then in a form of madness and, besides, it is too schematic and systematic, irrespective of the Orient and the Occident.

“Therefore, in the new age to come, maybe, from the twenty-first century religion should hold a due, recognized position assuming a certain form different from that in the Middle Ages, and should serve as a motive power for creating a new civilization, a new culture in place of the present too mechanical and technical one.

“I propose this not only as a religious problem of an individual but also as the problems of an historical essay of civilization and an historical view of culture. I suggest the close of modern civilization and, at the same time, the advent of a new civilization. This alone will make it possible to prevent war, establish a worldwide political order and specifically to surmount the mental desolation and nihilistic tendency which are now widespread among the youth in the world.”

Does the prospect for human history in the twenty-first century mentioned here by Prof. Nanbara have nothing in common with the future of the human revolution in Korea? Or is the former contrary to the latter? Otherwise, are they linked up with each other in a huge dimension? This is the very question which is inseparable from the main theme of my lifelong meditation and studying. I am going to find a correct answer of this question by applying my basic idea (the idea on the “definition of position”).

## THE REVOLUTIONARY MASS LINE AND THE LEADER’S ROLE

The question of the revolutionary mass line is closely linked with the Juche ideology.

President Kim Il Sung said:

**"Along with the establishment of Juche, the implementation of the mass line has been one of the most important questions in our Party's leadership of the revolution and constructive work."**

He added:

**"The consistent mass line of our Party is to serve the popular masses faithfully, to go among the masses to educate, transform and unite them, as well as to draw courage and wisdom from them and mobilize the broad masses for carrying out the tasks of revolution."**

As pointed out in the report to the National Conference of Social Scientists, the revolutionary mass line is a line indicating the principle on which to carry out the revolution and construction, having a correct viewpoint on the masses of the people, the masters of the revolution, and relying on them, while the Juche ideology is a guiding idea clarifying the fundamental position to be maintained in the revolution and construction. Inspecting the Chongsan Cooperative Farm and on other occasions, I could confirm how the revolutionary mass line was rousing the popular masses to action and displaying its vitality. At the same time, I saw with admiration how often President Kim Il Sung was giving guidance on the scene despite his tight schedule. Everywhere I went I heard people say with pride and emotion that they had been honoured by President's personal on-the-spot guidance.

Referring to the problem of on-the-spot guidance in his answers to the questions raised by newsmen of *Yomiuri Shim bun*, President Kim Il Sung said:

**"You have spoken a great deal about our on-the-spot guidance. We go to the masses to learn from them rather than to try to guide them."**

**"We had been engaged in the revolutionary struggle in the past, and when we set about national building, we came up against many problems. In order to solve these problems we decided we should go to the masses, particularly the workers and peasants—the producers—and learn from them. That is why we often visit factories and villages and discuss issues with the workers, peasants and other working masses."**

**"When a Marxist-Leninist Party representing the interests of the working class and working masses assumes power, it could become more and more subjective and commit bureaucratic errors. In order to avoid this, it must go to the masses."**

**Especially when it is in a difficult situation, it should go deep among the masses and discuss all matters with them and take their advice.**

**“The popular masses are our teachers. We always learn from them.”**

These modest words of the Korean people's great leader touch our heartstrings. But, I think this question should not be viewed simply from an angle of modesty. The most important thing is to realize that President Kim Il Sung tells the truth as it is. The President, taking the popular masses as his teachers, has gone among them to discuss every issue with them and overcome difficulties, and led the cause of revolution and construction up to this date.

Answering the questions raised by journalists of *Mainichi Shimbun* (on September 17, 1972), President Kim Il Sung remarked:

**“In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny.”**

He went on to say:

**“In the course of my struggle for the freedom and independence of our country I came to a firm conviction that we must and could work out our own destiny with our own efforts. Our struggle was hard and complex. We had to solve everything by ourselves and use our own heads to formulate the lines and methods of struggle as well.**

**“Naturally, therefore, we met indescribable difficulties and had to pass through harsh trials. Through this, however, we obtained absolutely unique experience and lessons. We realized that the simple and ordinary working masses, if only they were brought to revolutionary awareness, could display a really great force and carry out the revolution by their own efforts in any adverse and arduous conditions.”**

The words “absolutely unique experience and lessons” uttered personally by the founder of the immortal Juche ideology move us with great force. Through this course the Juche ideology has developed further in combination with the revolutionary mass line.

I have confirmed the importance of this revolutionary mass line and, on this basis, I would like to take up the question of the relations between the role of the popular masses and that

of an outstanding individual. Concerning this question, President Kim Il Sung said:

“As you all know, it is the masses of the people who create and develop history. However, this in no way means that it is tolerable to ignore the individual’s influence exerted upon the course of historical development or to underestimate the role of a leader in the revolutionary struggle. The more broadly and actively the masses of the people participate in the historic movement, the more keenly the question of guidance, particularly the question of the leader’s role is raised.”

History shows that only by the guidance of a distinguished leader, can the popular masses splendidly perform their role as the creators of history. In the DPRK this comes as the question of “unique leadership of the leader” and acquires particular importance. This question was sincerely discussed at the National Conference of Social Scientists, too. The report to the conference pointed out:

“Establishing the Party’s monolithic ideological system means equipping the whole party with the revolutionary thought of the leader, closely uniting its entire membership around him and carrying on the revolutionary struggle and the construction work under his unique leadership. It is the supreme principle to be strictly maintained in strengthening the party’s leadership in the revolution and construction.

“The establishment of the party’s monolithic ideological system means, in essence, enhancing its leading role under the unique leadership of the leader and is a key problem on which the success of the revolution and construction depends. It is the basic requirement issuing from the militant tasks of the Marxist-Leninist Party, an organized detachment.

“Ensuring the unique leadership of the leader in the revolution and construction is of decisive importance in heightening the consciousness of the masses of the people, helping them move towards organizing themselves and raising their role. It stems from the correlation between the leader, the party, the class and the masses in the system of the proletarian dictatorship. The working class is the most advanced section among the broad masses and the party is the vanguard of the working class. The leader alone can lead the whole system of the proletarian dictatorship including the party. The leader is the sole embodiment of the organizational will of the Party, the working class and the masses of the people. He is the centre and heart of the unity and cohesion, and the supreme brain in the struggle for the revolution and construction. The firm unity of the

party and the impregnable political and ideological cohesion of the entire people with the leader as their centre is the source of invincible strength in the struggle for socialism and communism and the decisive guarantee of victory."

Really dazzling is the feature of the leaping advance of Chollima Korea where, as mentioned above, the people are all united and rallied under the unique leadership of the great leader. What drew my special attention was that Korea's social science, too, owed its signal progress to President Kim Il Sung's wise leadership. I must confess that my understanding of this point had been very poor before I visited the DPRK. I felt this when the report to the National Conference of Social Scientists pointed out as follows:

"All the successes achieved by our social science in such a brief space of time as could be rated as only a moment viewed against the entire history of science of a country, were possible thanks to the revolutionary thought and theory of Comrade Kim Il Sung, the great Marxist-Leninist of our times and genius of revolution, and to his wise guidance and great solicitude. The history of development of our social science is the history of development of the great thought and brilliant theory of the leader, the history of the warm love and profound kindred solicitude of the leader, the benevolent father, who reared and taught us social scientists in his broad bosom, and the history of unbounded loyalty of our entire social scientists to the leader.

"I take this opportunity to do the greatest honour and express the highest gratitude to Comrade Kim Il Sung, one of the outstanding leaders of the international communist and working-class movements, the great leader of our Party and the Korean people and the benevolent father and teacher of our social scientists, who had founded the Marxism-Leninism of our times and developed our social science to a new higher stage, illuminates the path for our social science to follow, and always takes utmost care of us social scientists with his parental love. In doing so I am expressing the unanimous respect and reverence of the participants in this conference and the entire social scientists for the leader."

At the moment all the attendants who filled up the spacious Mansudae Assembly Hall, the conference venue, rose to their feet and sent a warm, prolonged applause. Amid the thunders of ovation I could see the true features of the Korean social scientists and the basic stand of Korea's social science.

Though I know well it is a delicate question, I dare say that some social scientists of Japan and other countries will

find it difficult to understand such features of the Korean social scientists and the stand of Korea's social science.

In connection with this problem I deem it necessary to direct attention to the following two points.

The first point is that the DPRK differs from Japan in historical conditions. In the grim days when Korea had suffered an eclipse on the map of the world under the rule of the Japanese imperialist invaders, President Kim Il Sung stood in the forefront of the heroic anti-Japanese armed struggle and led it to victory, thus accomplishing the historic cause of the country's independence and national liberation; and after liberation he carried out the anti-imperialist, anti-feudal, democratic revolution and the socialist revolution and promoted socialist construction, thus laying foundations for the happy life of the entire people. Specifically, his politics is not oppressive power politics, but the politics of love. It is only natural that the people cherish the feelings of fervent love and respect for the hero who saved the country and the nation. Things are quite different in Japan which is lacking in such a hero.

The second point is that the present historical conditions of the DPRK make it incumbent upon the people to firmly rally and unite themselves around the great leader with the feelings of respect and love for him. That unity and cohesion ensures victory in the arduous struggle for socialism and communism. I think herein lies the motive force of the leaping advance equal to the name of Chollima Korea.

Japan is still charged with the misunderstanding about and prejudice against the DPRK. We must take a sane look at the true features of this near yet distant country. The questions arousing my interest are how the socialist revolution and socialist construction of Korea are going on under the unique leadership of President Kim Il Sung, how the social science of Korea is making progress, whether they are bringing happiness to the Korean people and whether they are contributing to the advance of human history. I am resolved to continue my sincere study of these problems with a deep interest.

I remember the following words Marx mentioned as he concluded the preface to the first edition of *Capital*: "Every opinion based on scientific criticism I welcome. As to the prejudices of so-called public opinion, to which I have never made concessions, now as aforetime the maximum of the great Florentine is mine:

"Segui il tuo corso, e lascia dir le genti!" ('Follow your own course, and let people talk!')

It can be said that these words quoted by Marx from Dante's *Divine Comedy* show the attitude to be maintained by those who try to blaze the untrodden trails of reform and creation regardless of learning, art or politics. I believe that Korea, guided by the Juche idea, too, will steadfastly follow her own way in the revolution and construction, no matter what others say.

This is more than natural when seen against the essence of the Juche ideology whose fundamental requirements are the independent and creative stands.

## THE MILITANT PARTISANSHIP OF SOCIAL SCIENCE

The *Report to the Fifth Congress of the Workers' Party of Korea on the Work of the Central Committee* from which some quotations have already been made in this report today is a document of historic significance which summed up the brilliant victories and exploits achieved by the Workers' Party of Korea and the people in the revolutionary struggle and construction work under the banner of the Juche ideology and, at the same time, set forth a new programme for accelerating the complete victory of socialism and communism and the nationwide victory of the Korean revolution. Referring to the necessity of improving scientific research in this document, President Kim Il Sung pointed out:

"The gigantic tasks we face today in socialist construction—especially the new goals of the technical revolution—require a radical improvement in our scientific research. Main efforts in the natural sciences should be directed toward solving scientific and technological problems which relate to the more effective use of our present economic base, the strengthening of the Juche character of our industry and the development of the technical revolution to a higher stage. At the same time, new areas in science and technology should be actively explored. In the social sciences, it is necessary to make theoretical generalizations about the achievements and rich experiences of our people in their revolutionary struggle and work of construction and demonstrate in a more profound way the correctness of our Party's lines and policies."

The Korean social scientists are steadily carrying on their activities, setting it as their tasks to further systematize all the

domains of social science in a comprehensive way and develop them again in accordance with the orientation indicated in the above document and thus make a better contribution to the revolutionary struggle and work of construction. While hearing the speeches which the Korean social scientists made on their respective fields of speciality at the National Conference of Social Scientists I could concretely realize how faithfully they were fulfilling the tasks assigned to them by President Kim Il Sung. Inevitably this defines the character of social science of Korea. The report to the National Conference of Social Scientists noted as follows:

“Today the social scientists are confronted with the task of developing our social science into one in the better service of the Party and the revolution.

“Social science is by nature a science of the class and the Party. Unlike the reactionary sociology of the bourgeoisie that preaches a ‘nonpartisanship’ and ‘supra-class character’ of social science as a shield of bourgeois partisanship which stands for the exploiting system and the interests of the capitalist class, Marxist-Leninist social science always proclaims its militant partisanship openly.

“Experiences show that when social science fails to maintain its partisanship and obscures its working-class line even in the slightest degree, it can neither check the penetration of all hues of reactionary ideological trends nor carry out its revolutionary mission.

“We should actively defend the revolutionary thinking of the great leader Comrade Kim Il Sung and uncompromisingly struggle against all deviations which will obscure the working-class line in all domains of social science. Thus, we will be able to fortify the ideological and theoretical front as an impenetrable line and enhance the militant role of social science.”

The “militant partisanship of social science” clearly elucidated here is a question of weighty importance. Though I have touched upon the course of my study in the preface of this report today, the question of the partisanship of social science was one of the preliminary questions I should solve without fail in that course in relation to the question concerning the objectiveness of cognition in social science.

In the early years after entering the world of learning I tried to see international jurisprudence entirely in an objective light, having no partisanship and attaching importance only to the objectiveness of cognition in social science. It was from such a standpoint that I wrote the book *An Outline of Lectures*

on *International Jurisprudence* which was published in 1939 as a textbook for lecture at the law faculty of Tokyo University. The bitter experience and reflection of the Second World War brought me the poignant realization of how powerless social science of that sort was. On the basis of such experience and reflection I came to approach the question of the partisanship of social science with sincerity.

In my case the problem of partisanship is not a problem of which political party's or section's stand is to be taken, but a problem of what a fundamental attitude is to be taken towards the object of cognition. It is related to every social scientist's views of the world, history and value. The attitudes of social scientists towards the objects of cognition inevitably differ according to their views of the world, history and value. Construing the question of the partisanship of social science in this sense, I once said: "The partisanship mentioned here means taking the stand of serving the masses of the people, the stand of pushing the wheels of history in the direction of bringing freedom and happiness to all people." Although these expressions are very incomplete, my partisanship of social science has gradually taken its shape through such a stage. This does not mean that I have given up my aspiration toward the objectiveness of social science in cognition. Dealing with the relation between partisanship and objectiveness in my work *International Jurisprudence and Dialectic*, I pointed out as follows:

"Social scientists must face the object of cognition with the partisanship within the aforesaid meaning of the word and, at the same time, must see it in an objective light. Partisanship is a problem concerning the fundamental attitude of social scientists toward the object of cognition, and objectiveness, a problem of whether or not the content of cognition properly corresponds to the actual being, the object of cognition. In case the actual being, the object of cognition, is described in the content of cognition as a distorted image or a false image which has nothing to do with the actual being, that cognition will lose objectiveness and can not be a scientific one. A 'scientific cognition without objectiveness' is self-contradictory like a 'fire without flame' or a 'light without shine'. On the contrary, it is by no means contradictory that a scientific cognition taken with partisanship assumes objectiveness. It can rather be said that the cognition taken with a certain partisanship can represent the truth as it is and have objectiveness in that sense of the word. As I have just noted, partisanship is related to every social scientist's views of the world, history and value, and it

naturally involves the question of the value of truth, too. To put this intricate problem in order and correctly understand the structural combination of the partisanship and the objectiveness of cognition in social science is very important in making clear the basic stand of social science and the relations between a social scientist and politics."

The historical experience of the campaign for the banning of atomic and hydrogen bombs helped me harden my partisanship of social science.

This national campaign which started on an unusually big scale in Japan with 35 million signatures assumed a very complicated character and encountered many problems. So I endeavoured to develop it along a right course by combining the forces of the masses and the analysis based on social science. The forces of the masses, the motive power of the movement, must not be made burst blindly, but be mobilized to the maximum on the basis of a minute social scientific analysis of the historical conditions in each stage. This is the basic task of those responsible for this movement, and there I have found an important significance of participation in the movement as a social scientist.

Needless to say, the basic aim of the movement for the banning of atomic and hydrogen bombs is consistent. But the objective and subjective conditions of the movement ceaselessly change. Those responsible for the movement must set a clear, steady goal and adapt the movement to the ever-changing objective and subjective conditions in each stage.

This movement provided me, its responsible man, with an opportunity to apply concretely and creatively the social scientific method, the dialectic method in particular, to the Japanese national movement. Through this valuable experience I obtained many lessons, one of which enabled me to reexamine the relation between theory and practice and deepen my understanding of it. Theory should be combined with practice without fail and practice apart from theory is reckless—this alone is not yet sufficient. Theory and practice are all in a process of cognition, and the circulation of theory and practice is a continuation of the whole process of cognition. It was through the movement for the banning of atomic and hydrogen bombs that I could realize that theory and practice are inseparable in this sense.

I have told a little much about my experience in the hope of a deeper appreciation of my views on the attitude and task of social science. Holding such views on the problem of parti-

sanship of social science and on the relation between theory and practice, I often feel discontented with the attitude of some social scientists in Japan. Even now their advocacy of "nonpartisanship" and "supra-class character" of social science has considerable influence on the learned circles of Japan and plays, conscious or unconscious, a reactionary role of hiding the truth. And more often than not there is a dispute over an empty theory quite alien to practice. Such a dispute may enliven the learned circles but is of no use in the progress of history.

The report to the National Conference of Social Scientists which had loudly declared the militant partisanship of Korea's social science gave me a strong impetus. Its militant partisanship proves its worth in the revolutionary struggle and construction work in Korea. Thus Korea's social science presents a sharp contrast to some trend of Japan's social science. Taking it for granted that Korea's social science has fully solved the problem of social science's partisanship, I should properly appreciate its position and learn much from it.

## CONCLUSION

The historic North-South Joint Statement was announced on July 4, 1972. Through the conversations with personages of various strata during my stay in the DPRK, I clearly saw that the independent, peaceful reunification of Korea had become a great tide of history, and presupposed that its speed would increase, but I had never thought that the door of reunification would open widely so early.

In the North-South Joint Statement were definitely laid down the three principles of Korea's independent, peaceful reunification: "Reunification should be achieved independently, without reliance upon outside force or its interference", "reunification should be achieved by peaceful means, without recourse to the use of arms against the other side" and "great national unity as one nation should be promoted, first of all, transcending the differences of ideology, ideal and social system". I was moved to see how excellently the Juche ideology was embodied in the three principles of independence, peaceful reunification and great national unity. The North-South Joint Statement is a brilliant fruition of the wise leadership of President Kim Il Sung who meets the demand of the times and the chang-

ed situation with elasticity while holding fast to the principle. The movement towards the independent, peaceful reunification of Korea based on the historic North-South Joint Statement gives great encouragement to the Japanese people who desire friendship and solidarity with the Korean people and, moreover, assumes enormous significance for the victory of peace in Asia. In this meaning we should realize that the question of Korea's independent, peaceful reunification has a great bearing on us, and should render an all-out active support to the Korean people in their struggle for national reunification and, at the same time, further strengthen friendship and solidarity with them for the normalization of the diplomatic relations between Japan and Korea.

An important link in its chain is the solidarity and interchange of social scientists. It is very timely that the Japan-Korea Solidarity Committee of Social Scientists has now started its activity. I think the intensified solidarity and interchange of social scientists will help toward accelerating Korea's independent, peaceful reunification and checking the revival of Japanese militarism and its reinvasion. This sort of successive efforts will be conducive to paving the way to the normalization of Japan-Korea diplomatic relations.

Needless to say, the Japan-Korea Solidarity Committee of Social Scientists should always maintain the Juche character of Japan's social science in all its work. It should be self-contradictory if one studying and learning the Juche ideology loses the Juche character. As pointed out in this report today, the historical conditions and national peculiarities of Japan and Korea are vastly different, and so it will be wrong if we, oblivious of this, take to imitation or subservience.

Nor will self-righteousness and exclusionism be an attitude we should take. Firmly maintaining the Juche character of Japan's social science, we will modestly study and learn the Juche ideology and obtain valuable lessons from it and develop Japan's social science to suit the historical conditions and national characteristics of Japan just as the Korean social scientists do, and thus we will contribute to the advance of history.

## THE TRADITIONS AND IDEA OF THE REVOLUTION

**Orui Jun**  
Professor of Toyo  
University, Japan

### 1

We extend our sincere congratulations to President Kim Il Sung, the great leader not only of the entire people of the DPRK but also of all the nations of Asia and, furthermore, the oppressed nations of the world, the nations yet to be liberated, and the teacher of the world proletarian revolution, on his 60th birthday, April 15, 1972.

On this golden opportunity, I, as a member of the Japanese delegation of social scientists, could visit socialist Korea, a fortress of the class and a fortress of liberation, and learn from it, which was a great joy and happiness for me. It was because I had long taken a great interest in Korea and regarded it as an urgent task and an essential, burning issue for the freedom and liberation of Asia and the termination of Japan's "postwar question" to form friendship and normalize the diplomatic relations between Japan and Korea along with those between Japan and China. I once again express my sincere gratitude to the Academy of Social Science of Korea for its invitation of our party and to the General Federation of Korean Residents in Japan for the great favour it offered us.

We six-member delegation stayed in Pyongyang and other various places a little over four weeks. We participated in the National Conference of Social Scientists (which was held for eight days from April 3 to 10) and made a speech there. And on the occasion of the fortieth anniversary of the founding of the Korean People's Revolutionary Army (the Anti-Japanese Guerrilla Army) on April 25, we attended a series of celebrations—the report meeting and the invitation banquet given by the President (both held at the Mansudae Assembly Hall), the

military parade (at the Kim Il Sung Square), the grand mass display (at the Moranbong Stadium), etc. At first these celebrations had been planned for the President's birthday. However, the President, who always finds himself among the people, obstinately declined all the arrangements made in his honour. Thus, all the celebration functions save the National Conference of Social Scientists were organized around the 25th, the founding anniversary of the KPRA. Every Korean who was registering a great leap in the building of a socialist society in the boundlessly warm bosom of the respected and beloved President was filled to the brim with joy and gratitude, and sincerely wished President Kim Il Sung a long life and good health.

We also had the opportunity of inspecting cultural and educational institutions, industrial establishments, dwelling houses, medical facilities, revolutionary historical places and museums in Pyongyang and other places (in the east and west coastal areas), all of which simply called forth our admiration for the looks of the socialist state prospering under the wise leadership of President Kim Il Sung and the vigorous grand march of Chollima.

## 2

In 1927 Tagore, a famous poet borne by the Indian nation, and an anti-British patriot, appealed to Korea groaning under the colonial rule of Japanese imperialism:

*The golden age of Asia,  
Korea was a country raising its lamp.  
Again the lamp will be lit.  
We're waiting for it  
To illumine the East.*

Forty years have flowed since then, and now another Indian Rakhanpal, Chairman of the All-Indian Democratic Party, is singing as follows in praise of President Kim Il Sung:

*Kim Il Sung is world's mightiest reddest sun,  
Giving new strength and life to all and one;  
Risen to send imperialism and reaction to its rotten  
doom*

*And to make freedom and socialism forever bloom;  
To end exploitation and misery on the earth  
And fill with cheer and joy every home and hearth.*

Guided by the great leader's theory of liberation and his practice, the Korean people who had been harassed by the aggression of the imperialist powers and the oppression of the colonialists and domestic feudalists eventually attained independence and liberation after a protracted, arduous anti-imperialist and anti-colonialist struggle. This was an event of epochal significance as a historic "victory for the Korean people" because it shook imperialism and monopoly capital to its foundation, put an end to bourgeois democracy and regained a people's history in world history.

Each nation now demands liberation, each state independence and each people revolution. This is indeed an era in which the imperialist system is collapsing with noise and the peoples of the socialist countries are triumphing steadily and rapidly.

The great leader of the current revolution is none other than President Kim Il Sung, who is the father and leader of the Korean nation for its independence and liberation and commands the unstinted respect of all the peoples of Africa and Latin America.

President Kim Il Sung is a great Marxist-Leninist who became "Il Sung" meaning the "large red sun" from "Il Sung" or "Han Byol" meaning "one big star". As the sun, he is shedding his benignant and intelligent light on all parts of the world. This light is the very Marxism-Leninism of our times, the revolutionary thinking of the great leader President Kim Il Sung. It is the Juche idea, that is, the scientific theory on the building of socialism and communism and the creative theories on the guiding principles of revolution and construction and on the revolutionary mass line.

During the anti-Japanese armed struggle fought from 1932 to 1945, the Anti-Japanese Guerrilla Army was formed, the revolutionary traditions established and tangible battle organized and waged under the direct leadership of President

Kim Il Sung. The idea of the Anti-Japanese Guerrilla Army was Marxist-Leninist and its object was to fight against imperialism and for the establishment of a people's government which would champion the interests of the working people.

From the first day of its birth the Anti-Japanese Guerrilla Army waged a vigorous armed struggle and, breaking through all difficulties, kept it up more than ten years until it defeated Japanese imperialism and liberated the fatherland in August 1945. The anti-Japanese armed struggle was an arduous one the like of which was rare in world history. Its arduousness arose from the situation in which the anti-Japanese guerrillas had neither rear base of the state nor support of the outside and had to procure every necessary thing for themselves in the struggle against forceful Japanese imperialism. The Anti-Japanese Guerrilla Army, too, was born from the Juche ideology which was advocated, created, developed and systematized by President Kim Il Sung.

Referring to the guiding idea of the great Juche ideology, the President said:

"To establish Juche means, in a word, to approach revolution and construction in one's own country with the attitude of a master. This means adhering to the independent stand of rejecting dependence on others and of using one's own brains, believing in one's own strength and displaying the revolutionary spirit of self-reliance, thus solving all problems for oneself on one's own responsibility. It also means maintaining the creative stand of opposing dogmatism and of applying the universal principles of Marxism-Leninism together with the experiences of other countries to suit the historical conditions and national peculiarities of one's own country."

The line of anti-Japanese armed struggle laid down by President Kim Il Sung was a revolutionary, Juche-oriented line which was a creative application of Marxism-Leninism in conformity with the specific reality of Korea. He also advanced a correct political line and scientific strategy and tactics for the Korean people to follow in each stage of the struggle. What stand and point of view one takes means a line, and it is also a strategy. And tactics means a concrete way of putting the strategy into practice.

The great Marxist-Leninist President Kim Il Sung taught that in order to lead the armed struggle to victory it was necessary to build up the solid mass foundation. In this teaching, I think, he took into consideration the matter of work style whereby one should not merely obtain the support of the peo-

ple but rely entirely on the people. Thus, the Korean people could win a brilliant victory by faithfully following President Kim Il Sung's Juche ideology and fully displaying the revolutionary spirit of self-reliance.

I also believe that the necessity of establishing Juche arose importantly in connection with the harm which flunkeyism and dogmatism had done to the revolutionary movement of the Korean nation in those days. After summing up the historical lesson of the Korean communist movement and making a concrete analysis of the actual conditions of the Korean revolution at that time, President Kim Il Sung set the establishment of Juche as the first and foremost task of the revolutionary practice from the early period of his revolutionary activities, and strove energetically to establish Juche through the anti-Japanese armed struggle.

President Kim Il Sung held fast to the stand of Juche and thoroughly carried it into effect, flatly rejecting flunkeyism which blindly followed others, lacking the stand of independence and self-sustenance, relied merely on others, not believing in one's own strength, and swallowed others' experience whole to mechanically put it into practice, instead of approaching it critically. Besides, he fought resolutely against the expulsive tendency of the great-power chauvinists who had created a serious crisis in the development of the Korean revolution through the instrumentality of the flunkeyists as well as against the latter's harmful acts.

Thanks to the fidelity to principle, intransigency and intelligent analysis and flawless logic based on Marxism-Leninism of President Kim Il Sung, the leader of the Korean revolution, who took upon himself the destiny of the Korean revolution and paid no heed to his own safety for the victory of the revolution, the crisis caused before the revolution due to the machinations of the great-power chauvinists and factionalists was overcome and the Korean revolution made an epochal advance along President Kim Il Sung's steadfast Juche line.

Like this, the Juche character of the Korean revolution, the Juche ideology, was firmly established through the struggles against great-power chauvinism, flunkeyism, dogmatism, Left adventurism, right opportunism and factionalism.

One of the factors making for the victory of the anti-Japanese armed struggle lies in the fact that steel-like revolutionary discipline and the traits of unity between the army and the people were established among the anti-Japanese guerrillas to ensure the unity and cohesion of their ranks and the unity

of their combat action. President Kim Il Sung said: "As fish cannot live out of water, so the guerrillas cannot live apart from the people." This shows his lofty virtues, revolutionary method of work and popular style of work. The indomitable struggle of the guerrillas infinitely loyal to President Kim Il Sung was crowned with brilliant victory under his sagacious leadership.

As they had enjoyed such revolutionary traditions based on the Juche ideology authored by President Kim Il Sung, the Korean people could foil the aggression of US imperialism, the ringleader of world reaction, defend the independence of the country and the honour of the revolution and reliably safeguard world peace and the socialist eastern fortress in the great Fatherland Liberation War (1950-53). This historic victory of the Korean people was possible because the national hero President Kim Il Sung, who had been seasoned in the course of the long-drawn revolutionary struggle and led the anti-Japanese struggle to victory, definitely directed the entire people to win victory at their head. It was also possible because the heroic Korean People's Army (founded on February 8, 1948) and Korean people who had inherited the brilliant revolutionary traditions of the anti-Japanese armed struggle equipped themselves with the undaunted revolutionary spirit and rich combat experience and fought like a phoenix against all hardships and trials.

The great victory of the Korean people who brought the US imperialist aggressors to their knees for the first time in world history in the Fatherland Liberation War demonstrated to the whole world that any nation and people could be invincible when they took up arms, rose all in the cause of justice and fought against the foreign invaders and for national independence and freedom.

It was also owing to the glorious revolutionary traditions that the present Workers' Party of Korea could be founded immediately after liberation in 1945, the people's government established in a very short span of time on September 9, 1948, overcoming all obstacles and difficulties from the stand of Juche, and the Korean People's Army founded with the revolutionary cadres tempered and steeled in the anti-Japanese armed struggle as the backbone.

President Kim Il Sung said the historical lesson showed that no force on earth could arrest the advance of the Korean people who rose up in the just struggle and there was no difficulty they could not surmount.

In the postwar days, too, the Korean people who had won a great victory in the Fatherland Liberation War confidently forged ahead holding fast to the revolutionary traditions and the great Juche ideology of President Kim Il Sung and raising high the revolutionary banner of independence, self-sustenance and self-defence. Thus they could rehabilitate the economy and build a developed socialist industrial state on the debris in a short period of time and bring about a great revolutionary upsurge in socialist construction.

They could also make world-startling successes, adding spurs to the galloping "Chollima".

They proved that the dictatorship of the proletariat was the most fair and proper political system by the time the classless communist society would be realized in this world.

The respected and beloved President Kim Il Sung's 60-odd years of life is a history of struggle for the liberation of Korea and a history of founding, consolidating and developing the Republic.

The Korean people who have inherited the glorious revolutionary traditions are fully convinced that when they firmly arm themselves with the revolutionary ideas of the great leader President Kim Il Sung, the peerless patriot, ever-victorious iron-willed brilliant commander and one of the outstanding leaders of the international communist and working-class movements, who leads the Korean revolution all along the road of victory and when they act as instructed by the President, there will be neither inconquerable fortress nor insurmountable difficulty.

An African saying goes: "However early it may leave in the morning, falsity is bound to be outstripped by truth in the evening." The remnants of imperialism, militarism and monopoly capital which have been preserved by the authoritarian ruling classes devoted to deception, falsity, plot and oppression are in a state of total destruction today. The night was long and dark, but the dawn of the socialist world towards which the world people advance hand in hand learning from the Korean people led by the great leader President Kim Il Sung has begun to shed brilliant light over our heads.

Indeed, President Kim Il Sung is leading us world people to liberation like a huge rock standing against raging waves, like a beacon lighting up the dark nocturnal sky.

There is a Vietnamese proverb which says: "When you drink water, think of its gathering ground and when you eat fruit, think of its cultivator." Whenever we see the present looks

of great socialist Korea and admire at the victories of her people, we cannot but think deeply of the long course of trouble and study traversed by President Kim Il Sung, the great leader of national rebirth, who has brought about all the successes of today.

A man's real worth is appraised by his act. I will draw with all my strength the bow of the revolution with the flames of the people belching up from the blazing earth.

Today the world situation is changing every moment. In spite of this, US imperialism, revived militarism and all other reactionary forces are still trying with hostility to check the revolutionary struggle of the world people by all means, hanging on to the old power machine. We must thoroughly overthrow and crush them as well as modern revisionism.

We must take a correct posture of fight for ourselves, unite the democratic forces and make them typical ones. And we must win a shining victory for the world people by studying the Juche ideology of President Kim Il Sung, the genius of revolution, and his theory on the revolutionary traditions.

#### 4

When we see the great happiness of the Korean people today, in contrast to the class agony, indescribable sufferings and national discrimination they underwent in the past under the heels of the Japanese imperialists-colonialists, we feel all the more keenly the wisdom of the leadership of President Kim Il Sung, the peerless patriot, national hero and the sun of the Korean nation, to which their happiness is entirely attributable.

The National Conference of Social Scientists held recently in celebration of the sixtieth birthday of the respected and beloved leader President Kim Il Sung fully demonstrated that the revolutionary thinking of the President, the Juche ideology, was the Marxism-Leninism of our age in which imperialism is falling and socialism is winning and a great idea giving comprehensive answers to all the theoretical and practical problems raised in the revolution and construction of our times.

The Korean social scientists summed up with pride the fact that the social science of Korea had developed into a Juche-oriented, revolutionary social science thanks to the revolutionary thinking and wise leadership of the great leader President

Kim Il Sung and, at the same time, they pledged themselves to remain single-heartedly loyal to the leader, cherishing his parental solicitude deep in their hearts.

The recent National Conference of Social Scientists which was of great significance in the development of social science in Korea was attended by the scholars and public figures from dozens of countries of Asia, Africa and Latin America, and thus became a large international conference. This furnishes a clear evidence of the fact that the revolutionary thinking of President Kim Il Sung, the author of the immortal Juche ideology and a great thinker and theoretician, enjoys warm support and response from a great number of revolutionaries and progressive-minded social scientists and the broad sections of the world people as a powerful weapon of revolution and construction.

The whole course of the National Conference of Social Scientists of Korea which was a great success showed the stark fact that the great Juche ideology initiated by President Kim Il Sung was winning overall victory in the revolution and construction of Korea and making a brilliant contribution to the development of the world revolution. The social science of Korea has reached a high stage through the course of explaining and disseminating the justness and creativity of this great revolutionary idea from a high politico-ideological level and on a scientific and theoretical basis.

The Korean social scientists regard it as their most significant and honourable duty to contribute to the revolution and construction of Korea by defending the revolutionary ideas of the great leader President Kim Il Sung and explaining and disseminating them.

Today the social science of Korea is faced with the heavy yet honourable task of demonstrating in a more profound manner the superiority and identity of the great revolutionary thinking of the respected and beloved leader President Kim Il Sung from a high scientific and theoretical level and widely explaining and propagating them abroad.

The report to the National Conference of Social Scientists was entitled *The Tasks of Social Science to Thoroughly Defend the Great Leader Comrade Kim Il Sung's Revolutionary Thinking and Propagate It Extensively*. The report set forth the future tasks for establishing the monolithic ideological system of the Party and clarified that everything would be done under that system.

I clearly realized that precisely under this system the whole Korean nation is making the present ideological revolution, the

human revolution, based on the ideology first policy, politics first policy, and that precisely under this system the entire people are making the grand onward march to build an invincible socialist Korea, united firmly under the banner of the Juche ideology. We were overwhelmed with a feeling of respect and admiration when we saw their rock-firm unity and their gigantic advance. We also felt keenly the exuberant happiness of the Korean people favoured with the guidance of the great leader.

At the National Conference of Social Scientists the Korean scientists felt a sense of heavy responsibility for the honourable tasks assigned to them and were filled with the determination to develop more rapidly Korea's social science on to such a level as required by reality.

Korea's social science which is confidently advancing on the basis of the achievements already made, with the support and encouragement of the friends the world over, upholding the banner of the Juche ideology under the wise leadership of the respected and beloved leader President Kim Il Sung, will surely capture a higher eminence in the development of Marxist-Leninist social science.

The social scientists of Korea and the progressive social scientists of the whole world are standing hand in hand on the common front to defend the just cause of the people and oppose the reactionary ideas spread by the imperialists and their lackeys. The imperialists and their stooges are most afraid of the spread of the progressive ideas and are manoeuvring in every way to check it. In particular, US-led imperialism is intensifying ideological and cultural offensives as never before under the signboard of "peace".

Under this situation we must teach more actively and clearly the anti-imperialist, anti-US ideas and the strategy of anti-imperialist struggle to the people and thoroughly expose and denounce the new war provocation manoeuvres of the US imperialists and their puppets, thereby rendering energetic support and encouragement to the Korean people in their just struggle for the independent, peaceful reunification of the country.

It is a matter of time that the Korean people, the social scientists included, will smash the injustice, aggression and inhumane acts of the imperialists and achieve the final victory in firm unity with all the revolutionary peoples of Asia, Africa, Latin America and the rest of the world, holding aloft the banner of the Marxist-Leninist Juche ideology and the revolutionary banner of the anti-imperialist, anti-US struggle.

President Kim Il Sung said:

“We are now on the road of revolution. We still have a long way to go and much work to do.... We must constantly move on to fresh victories and continue with the revolution without resting on our laurels.”

Here, on the basis of the successes already achieved in the revolution the President clarified the necessity of a consecutive revolution, a continuous revolution. In other words, he stressed the importance of the indomitable revolutionary spirit of making continuous advance without letup.

With regard to this, the President said:

“The revolution continues and one generation inexorably replaces another. Only if the new generation is educated in the revolutionary traditions will it be possible to form them into genuine continuators of our revolution, who carry it on.” As the President pointed out, the most important thing in building socialism without degeneration is to make the youth, the younger generation, carry on the revolution.

Also referring to the most practical immediate question in his speech *The Youth Must Take Over and Carry Forward the Revolution* (June 24, 1971) made at the Sixth Congress of the League of Socialist Working Youth of Korea, President Kim Il Sung pointed out:

“US imperialism is the most barbarous and most heinous aggressor of modern times and the chief enemy of peace, national independence and socialism.

“The Korean youth should continue a resolute fight against the policy of aggression and war pursued by the imperialists headed by US imperialism, and should be closely united with the progressive youth of the world in this struggle....

“...

“Our youth should struggle, in greater unity with the fighting youths of all the Asian countries, in order to frustrate the US imperialist aggression on Asia and to chase away the aggressive forces of US imperialism from the southern half of our country, Taiwan of China, south Viet Nam and the rest of Indo-China, from all parts of Asia. In unity with all the anti-imperialist forces in Asia and the world, the Korean youth should

**decisively foil the reinvasion ambition of Japanese militarism which has revived under the aegis of US imperialism."**

In fact, one of the most impressive and admirable things we had witnessed during our recent visit to the DPRK was that the children were most valued in this country. In every town where we went the best buildings were the children's palaces and schools, and the furnishings of the nurseries and kindergartens perfect. Ideological and technological education at the primary and middle schools was on a very high level. At places of scenic beauty with good surroundings in the suburbs there were Juvenile Corps' camps where children from different parts of the country received excellent collectivist education, lodging by shifts, and their buildings and facilities were also amazingly nice.

I felt keenly that really happy were the Korean children who were called the "kings of the country" and received education, enjoying a preferential treatment. In contrast to this, in Japan with a different social structure and state system all the environments are being ruined and the children victimized for the interests of monopoly capital pursuing only an economic boom. My heart all the more ached at the thought of the unfortunate Japanese children. A country where the children are loved and treasured is a good country and its nation is a fine nation. This nation is sure to restore good order in the world.

## 6

President Kim Il Sung said:

**"The revolutionary struggle of the Korean youth is developing in close connection with the struggle of the progressive youth of the whole world for peace, democracy, national independence and socialism. In order to accomplish the cause of national liberation, our people and youth should constantly strengthen their solidarity with the progressive peoples and youth throughout the world while expanding the revolutionary forces in north and south Korea. To strengthen the solidarity with the international revolutionary forces is one of the important factors in driving out the US imperialist aggressors from south Korea and achieving the reunification of our country and the nationwide victory of the Korean revolution."**

This is truly descriptive of the socialist reality of Korea

which has attained a coordinated development of socialist patriotism and internationalism with the former as the basis.

The broad mental vision of directing attention to the world while having one's own country in mind and the attitude of international cooperation eloquently show the strong posture of Korea to advance into the international arena with a big say and influence. Moreover, this posture and line are verified and defined in a Juche-oriented way from the stand and viewpoint of the Juche ideology, and they are also clearly expressed in the slogan "Let us embody more thoroughly the revolutionary spirit of independence, self-sustenance and self-defence in all fields of state activities."

This, I believe, means that in the practice of constant self-criticism all people prepare themselves as the motive force of the revolution, while making themselves the objects of the revolution. Only by this means, can they transform themselves sincerely and modestly, that is, can remould their own ideas.

This is based on the fundamental communist idea of "One for all and all for one, the foregoers pull the laggards ahead and the latter learn from the former." On this basis the question of carrying forward cultural heritage and the question concerning the traditions of national culture, too, come to a correct solution. It is not easy for men to break the fetters of outdated manners, customs, culture and ideology. Therefore, who creates culture for whom, on what stand and with what attitude naturally constitutes the primary conditions for the definition of a people's culture. From this point of view strict precautions should be taken against useless restorationism.

Really unhappy are the present relations between Japan and her nearest neighbour Korea which remains far apart due to the US-Japanese reactionary forces' reinvasion scheme against Asia. This constitutes a great obstacle to the freedom and liberation of the Asian and world people. We will do all we can to mould public opinion for the restoration of the diplomatic relations between Japan and Korea. To this end, we will raise the consciousness of the Japanese people and, at the same time, try to establish a people's government serving the purpose.

In connection with this problem, the head of the Japanese delegation, at the closing session of the National Conference of Social Scientists, proposed to set up a "Japan-Korea Solidarity Committee of Social Scientists" in order to continue to develop deep friendship, solidarity and unity between the social scientists of Japan and Korea. This proposal was warmly supported and accepted by the Korean social scientists and the delegations from the whole world present at the conference. This was our great joy and big success. Relying on this Japan-Korea friendship, we will strengthen the international united front based on the solidarity of the broader people of the world.

In conclusion, we express our grateful thanks to the respected and beloved President Kim Il Sung who, so busy as he was with internal and external state affairs, showed us such a warm solicitude as to personally receive us and warmly grasp our hands. We respectfully wish him a long life and good health.

## THE JUCHE IDEA IS UNIVERSAL

Cassien Hygin Gbaguidi

Trade Unionist,  
Dahomey

On the occasion of our Pan-African Seminar on the Juche idea, the Preparatory Committee has entrusted me with the heavy and delicate task of presenting the introductory report. First of all, I would like to crave your kind forgiveness for the shortcomings of this report, for the Juche idea of Marshal Kim Il Sung constitutes a science, better still, a philosophy.

Our Seminar is highly significant because it is being held at a time when the national liberation movement in our continent is assuming bigger and bigger proportions and when states recently liberated from the yoke of colonialism are seeking their way. The Seminar will also have great repercussions on the development of social sciences. Last but not least, it enables us to compare our viewpoints, to exchange experiences and to deepen our knowledge of the revolutionary ideas of Marshal Kim Il Sung—the great theoretician and strategist who, thanks to his genius, determination and perspicacity, was able to lead the Korean people to victory and glory.

Comrade Kim Il Sung embarked early on the revolutionary path and was thus able to contribute very considerably to the revolutionary work of the working class and to the development of Marxism-Leninism.

Since the beginning of the Korean revolutionary struggle against Japanese militarism, Comrade Kim Il Sung propounded the great Juche idea; during the armed struggle against imperialism and reaction, he further developed the Marxist-Leninist theory to a new and higher stage. We may therefore say that the theoretical, ideological achievements of Marshal Kim Il Sung, accomplished in the heat of his long revolutionary activities, have very rich and profound contents.

In fact, with the Juche idea Comrade Kim Il Sung—the great beloved and respected leader not only of the Korean people but of all the peoples of the world—has advanced a new

revolutionary theory by developing, in a creative manner, Marxism-Leninism in accordance with present-day demands of the Korean and world revolution.

In view of the hard trials it was passing through, the Korean revolution urgently needed a new theory and a new strategy; Marshal Kim Il Sung came to understand this very early when he stood in the van of the revolutionary struggle of his people. Having advanced the brilliant and original idea of Juche, Comrade Kim Il Sung provided the Korean revolution with the best possible programme of action, thus opening a new era, the era of victory and glory for the national-liberation movement and for the communist movement in Korea.

When Marshal Kim Il Sung proposed the great Juche idea as the fixed rallying point for the entire policies and activities of the Party, it was to furnish a guiding principle for the success of the revolution and of the building of new Korea.

We may therefore say, without fear of being contradicted, that the Juche idea is the quintessence of the revolutionary ideas of the great leader Comrade Kim Il Sung.

Explaining the Juche idea, Comrade Kim Il Sung said:

**"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."**

The essential part of the Juche idea and of the Juche philosophy of Comrade Kim Il Sung, the great beloved and respected leader, is the fundamental factor, that man represents everything.

Marshal Kim Il Sung said:

**"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything."**

As far as the basis of the Juche idea is concerned, the classic thesis of the great leader Comrade Kim Il Sung is the creative spirit which regulates in new and brilliant way the essence of the Juche philosophy and which illuminates in an entirely new manner the fundamental principle of working-class philosophy.

In accordance with the teachings of Comrade Kim Il Sung, the great leader of the revolution, what is essential in the creative spirit, as far as man is concerned, is:

**"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little**

from an animal. We might say that socio-political life is more valuable to a man than physical life. He is a social being."

Secondly, man is a social being endowed with an ideological conscience which determines all his actions. Comrade Kim Il Sung has taught as follows:

**"All human activity is determined by ideology."**

This idea has further deepened and developed the understanding of materialistic dialectics on the problem of reciprocal relations between mind and matter and it has perfectly elucidated the main characteristics of men.

Thus the great idea of the brilliant leader takes on the profound and highly sound meaning that man's ideological awareness is the fundamental factor which determines his orientation and the nature of all his actions and which is decisive for their outcome.

Thirdly, Comrade Kim Il Sung has taught us:

**"Man is the most precious treasure in the world and he is also the most powerful."**

This is the idea which elucidates the reciprocal relations between man and the means of production.

Thanks to the discerning elucidations of Comrade Kim Il Sung—the brilliant leader of the revolution—of the essence of the Juche idea, the working class and the progressive peoples of the world have at their disposal a firm basis for a revolutionary conception of the world.

The great leader has also brilliantly laid before us the fundamental position and methods to which we must adhere if we are to understand and change the world and to emancipate man. He has taught us as follows:

**"Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction. The attitude of a master finds expression in an independent and creative stand."**

**"Revolution and construction are a work for the masses of the people, a work that has to be carried out by them alone. Therefore, the transformation of nature and society demands their independent position and creative activity.**

**"....**

**"The independent stand is the fundamental stand which we must maintain in the revolution and construction, and the creative stand is the fundamental method that we must apply in transforming nature and society."**

This truth has been masterly confirmed by the great victories which today are being won by the national liberation movements in Africa in their struggle against the colonialist and racist policies of Portugal, South Africa and other allies of imperialism. Indeed, if the peoples of Guinea-Bissao, Angola, Mozambique, Namibia, Zimbabwe, South Africa, etc., have not taken an attitude of a master, had they not relied upon their own strength and upon the creative spirit of the masses, they would not be in a position to force the colonialists, racists and all their allies to retreat, they would not be in a position to free, plot by plot, their national territory. Without the application of these fundamental principles it would, therefore, be impossible to speak of the victory of the revolution and of reconstruction.

The independent position is a fundamental position by which we must always abide in the revolution and construction, for the prime factor is the national one. Only by firmly maintaining national independence and sovereignty is it possible to be faithful to one's international duties and to fulfil them adequately. This is clearly demonstrated by the government and party of Sierra Leone which are affirming their national independence and sovereignty by allowing us to hold here the Seminar on the Juche idea of Comrade Kim Il Sung.

Anti-Marxist-Leninist and reactionary ideas, such as dogmatism, servility, national nihilism, chauvinism and national egoism, which were raising their heads, were very numerous. The Juche idea means rejecting them all, adhering strictly to the revolutionary principles of Marxism-Leninism and thus conducting appropriately the revolution and construction in each country.

Comrade Kim Il Sung has specified:

**“The Juche idea is in full agreement with the fundamental principles of Marxism-Leninism; it came into being as a reflection of the new stage of development of the international communist movement and its essential requirements.”**

The masters of the revolution in every country are the party and the working masses, their strength is the decisive factor for the victory of the revolution.

Therefore, as Marshal Kim Il Sung has so aptly taught us, revolution cannot be imported, it is the concern of the people in every country, in the first place of the working class. Thus nobody should wait until someone else fulfils in his stead the tasks of the revolution and construction. Every people must take an independent attitude, a creative position, which means that they must think for themselves, judge freely all problems

concerning the revolution and national construction and solve them solely by their own forces and in accordance with the realities and requirements of the country, taking as their basis the national revolution.

Revolution is the outcome of internal contradictions of a given country. And since historical conditions and national peculiarities differ from country to country, the revolutionary tasks to be accomplished can certainly not be the same in each case. Consequently, the revolution demands that the party and working masses in each country define their own line based on the Juche idea, remain its masters, tackle all problems with their own intelligence and solve them with their own forces. The Juche idea brings out clearly this truth and, therefore, the party and the people in every country must carry out successfully the revolution and construction in their country on their own responsibility.

As we have said earlier, the Juche idea corresponds to the fundamental principles of Marxism-Leninism on the harmony between national and international duties to be carried out by the working class and its vanguard party. The revolution in any country is an integral part of the international revolutionary movement. The victory of the revolution in any country is a mighty contribution towards the victory of world revolution, and the final victory of world revolution will be achieved through the victorious revolutions in individual countries and thanks to their expansion and development.

For this reason, the party and the working masses in every country are in duty bound to establish the Juche idea and to lead the revolution and construction in their country to victory on their own responsibility.

We are living today in a period of struggle, the intense class struggle is being conducted in the international arena and all the exploited peoples, all the oppressed nations throughout the world are throwing themselves into the struggle for liberation. This is a great revolutionary epoch, while imperialism at bay, surrounded on all sides, is trying to hold on and is becoming more and more aggressive. An excellent example of this situation is Africa, where recently many states have freed themselves from the colonial yoke, while others like Angola, Guinea-Bissau, Mozambique, Zimbabwe, Namibia, South Africa, San Tome and Principe, etc., are desperately fighting against the most savage colonialism, against the most shameful and inhuman racism. This is also the case of Vietnam, of the people of

Palestine and of the Arab countries, if we are to mention only some examples.

Thus at this stage, while the revolutionary forces have greatly expanded on the international stage and revolutionary cadres are ready in many countries and are dealing ever more terrible blows to world imperialism and its lackeys, the revolution in every country must be led by the popular masses under the direction of the party and not by people who are strangers to the country in question.

The salient features of our epoch require that each party and all the progressive people in every country take more than ever an independent and creative position with regard to the revolution and construction, that they maintain it more resolutely than ever and that they solve all problems in an independent manner in accordance with the conditions of each country. This independent position is becoming even more important in view of the present situation which we have mentioned earlier.

The historical conditions which were created in Korea entailed a new Marxist-Leninist guideline. The demands of the period were thus correctly and suitably met when Comrade Kim Il Sung created the Juche idea during the armed struggle against the Japanese.

Marshal Kim Il Sung, the great thinker and genius strategist, not only founded the Juche idea, but was also instrumental in bringing about its great victory, a historical and total victory, when he led personally and correctly the Workers' Party and the people of Korea in their struggle and involved them in all spheres of the revolution and construction. Throughout his revolutionary activities, Comrade Kim Il Sung always closely linked his revolutionary theories with revolutionary practice. He has published an impressive number of various works on all problems and has thus scientifically elucidated every question dealing with the revolution and the building of a new society. The great leader has, in fact, never looked upon revolutionary theories as mere knowledge to be acquired, but mainly as a weapon of the revolution, a means to inspire and awaken the masses. For this reason he was never contented with merely propounding theories or with theoretical elucidations of problems, but always went further and proposed concrete means to be applied.

Comrade Kim Il Sung has taught:

**"The Juche idea is not a theory for theory's sake; it is the guiding idea of the revolution and construction in our country that we put forth on the basis of the experiences and lessons**

obtained through our complicated revolutionary struggles. In our country the Juche idea is a stern fact of history established in all aspects of social life."

At the Fifth Congress of the Workers' Party of Korea Marshal Kim Il Sung said:

"Closely linked with the battle to establish Juche in all domains of revolution and construction, during the period under review, the Party developed a struggle to cement the unity and cohesion of the Party based on the monolithic ideological system. Thus it not only attained unity in its ranks but also ensured the overall victory of the Juche idea. This idea has now become the firm and invariable guiding ideology of our Party and the very correct guiding principle in all our revolutionary struggle and the work of construction. This, too, is an extremely notable result of our Party's activities during the period under review."

In the spheres of political sovereignty, economic independence and self-defence in national defence, the Juche principles must also be correctly applied. In fact, the revolution and construction must serve the popular masses and they must be accomplished by the masses themselves.

The transformation of nature and of society demands, therefore, an independent position and a creative activity. Taking as their point of departure the interests of the people and the interests of the Korean revolution, the Workers' Party of Korea and the great leader have always firmly maintained an independent position. This means that they always decide themselves and quite independently the entire policy of the country and its line of orientation, that they carry out the revolution and construction on their own responsibility, relying only on their own forces. For this reason the Workers' Party of Korea, headed by the eminent theoretician, thinker and genius strategist Comrade Kim Il Sung, has always been victorious: it has always released the maximum revolutionary ardour and creative zeal of the popular masses, thus enabling them to use and bring out all their capacities and reserves and to settle all problems of the revolution and construction in accordance with national realities.

This Korean experience can be of enormous value to our young nations which have recently freed themselves from the yoke of colonialism. The very promising results obtained by some African countries, whose leaders have decided to base all their actions on the popular masses, to use to the maximum their potential and their creative spirit and to increase con-

stantly their responsibility in the revolutionary struggle, speak for themselves. We have, e.g., the cases of Guinea, of the Sudan, of Somalia, of Tanzania, of Congo-Brazzaville, of Cuba, of Chile, of Vietnam, etc., to convince us. We can further give the example of the national liberation movements of our continent: since they have decided to go into action, to rely fully on their own forces and to put their whole trust in the popular masses, they are dealing more and more fatal blows to the colonialists and racists and are liberating more and more territories from the imperialist and colonialist occupants and aggressors.

**“We are fighting against imperialism in order to liberate our nation completely from its yoke and enable it to enjoy freedom as a sovereign nation,”** said the founder of the Juche idea.

On the basis of this principle, all revolutionary struggles can and must be considered as struggles against class or national oppression and as struggles by which the popular masses seek to defend their sovereignty. This is why the Juche idea of Comrade Kim Il Sung—one of the great leaders of world revolution and a great Marxist-Leninist theoretician—must be realized above all on the principle of political sovereignty. In order to accomplish this, all nations of the world must have their own guiding ideology and must be able to decide according to their own will all political questions and all guiding lines in accordance with the interests of the people and with national realities, without any interference from outside.

Only by adhering to such revolutionary principles as sovereignty, independence and self-defence is it possible to safeguard firmly national independence, to ensure materially and staunchly the position of the master in the state and in society and to destroy the real basis of inequality between nations. Only thus is it possible to have the strength necessary for self-defence in the field of national defence.

On November 22nd, 1970, the Guinean people confirmed the soundness and vitality of these principles by inflicting a crushing and historical defeat on the Portuguese colonialist aggressors and on all their allies. The victory of the Guinean people is not only a victory of the Republic of Guinea, but a victory of all Africa and of all the oppressed and exploited peoples throughout the world, since it helps to strengthen considerably the struggle for national liberation and since it demonstrates what a united and determined people can achieve.

Marshal Kim Il Sung has so aptly said:

**“Our Party’s consistent line of independence in politics, self-reliance in the economy and self-defence in national defence**

**has long since been proved correct and vital by our people through their revolutionary practices."**

Thanks to the application of these principles, the Democratic People's Republic of Korea is today a strong, sovereign and highly industrialized socialist state, possessing an extraordinary power in national defence, it is an impregnable fortress of the anti-imperialist and anti-colonialist struggle.

On the internal policy of Korea, Marshal Kim Il Sung has declared:

**"Embodying the Juche idea means powerfully stepping up revolution and construction from an independent and creative stand."**

**"The most urgent problem facing us at present in embodying the Juche idea in the Korean revolution is that of bringing about the independent, peaceful reunification of our country."**

As we all know, the people of Korea have been fighting for a long time to liberate themselves from colonial and imperialist domination. Even today Korea is still divided into two parts —the north and the south—and families are separated. This is why the great strategist and leader of the revolution has set the fundamental task of reuniting the fatherland on the basis of three principles which have in the meantime been clearly defined: peaceful and independent reunification without any foreign interference, since for Comrade Kim Il Sung the question of reunification is a matter which concerns only the Koreans. On the basis of principles formulated in the Juche idea, the Workers' Party and the government of Korea have for years been making concrete proposals towards such reunification.

Marshal Kim Il Sung said:

**"The central task before us now to implement the Juche idea in the northern half of the Republic is to free our people from tough labour by dynamically pushing ahead with the three major tasks of the technical revolution."**

Marshal Kim Il Sung clarified these tasks as follows:

**"The three tasks we propose are designed to narrow down the distinctions between light and heavy labour and between agricultural and industrial work and to free our women from the heavy burdens of household chores by fully developing techniques by our own efforts."**

He continued:

**"We proposed the three major tasks of the technical revolution as our goal in emancipating our people from arduous labour; we did this instead of merely referring in general terms to the development of heavy industry or light industry. This clearly**

testifies to our Party's consistent standpoint that economic construction or technical revolution should not be designed for its own sake but should serve as the means to provide the people with fruitful lives as the masters of the state and society. Attaching the greatest importance to people in every respect and serving them—this is precisely the requirement of the Juche idea."

These ideas of the great leader Comrade Kim Il Sung explain scientifically the problems emerging in the quest to free man fully from all servitude to nature or society, especially after the establishment of the socialist system, and they propose concrete means for achieving these aims.

The Juche idea should also be applied and materialized in the field of education of the masses and in the training of children and youth.

Marshal Kim Il Sung has always considered it as most important for socialist development to train man and thus make him stronger and more powerful. He said, in this connection:

**"We regard as the core of education the implementation of the socialist pedagogical doctrine. Its basic principle lies in training people to be reliable revolutionary workers equipped with the ideology, knowledge and a strong physique that will enable them to take the role of master in the revolution and construction."**

The spectacular results obtained by Korea in the field of education of the masses, the development of sciences, technology, literature and arts confirm once more the correctness and vitality of the Juche idea in the sphere of education. Closer to us we may ask what would have become of the Republic of Guinea after November 22nd, 1970, had not the Democratic Party of Guinea and its leader, the wonderful and great strategist, the worthy son of Africa, President Ahmed Sekou Toure from the very beginning given this education, this ideological training to the heroic Guinean people who were able to defeat, in few hours, the imperialist coalition and all reactionary forces. Through education it is possible to awaken the consciousness of the masses, to mobilize them for construction and for the revolution. There is no better example to confirm this fact than the young Korean children who sing proudly and happily:

*Our country is most beautiful,  
We are the happiest children in the world,  
There is nothing in the world we envy.*

We could talk endlessly about the Juche idea. In fact, the Juche idea is not a theory for theory's sake. As Marshal Kim Il Sung has said himself: "**The Juche idea is the weapon of the revolution and construction in our country.**"

We may add, in all countries of the world, since the Juche idea is based on experiences and lessons learned in the revolutionary struggle. In order to understand this better, we would have to study attentively the politics and realities of the Democratic People's Republic of Korea, the revolutionary activities of Comrade Kim Il Sung for over half a century, as well as the revolutionary works written and published by the great leader.

One of the fundamental principles of the Juche idea is the strengthening of international solidarity and cooperation. While strictly adhering to the principles of independence in foreign affairs, it is possible to maintain the principle of strengthening solidarity, to promote friendly relations and cooperation with all the countries of the world without exception, not harming the interests of other countries and not allowing that the rights and dignity of the nation be trampled upon. Such a policy corresponds perfectly to the interests of national and world revolution. On the basis of this principle, the Democratic People's Republic of Korea is continuously promoting its relations with all the peoples throughout the world, in particular with the African peoples by giving its increasing support to the national liberation movements.

We have already emphasized that national revolutions and their victories contribute strongly to the final victory of world revolution, to the complete and final liquidation of imperialism, servitude and oppression. The Juche idea recognizes and proclaims this truth.

The complete victory of the Juche idea is, as we have seen, of paramount importance for the history of the Korean people. For almost half a century, the revolutionary history of the Korean people has brilliantly developed in all spheres following the immortal Juche idea of Comrade Kim Il Sung.

With the adoption of the Juche idea in ideology, all servility, dogmatism and national nihilism have disappeared in the Democratic People's Republic of Korea to be replaced by national pride, an independent consciousness, by such a highly developed mass movement as the Chollima movement and by a mighty development of socialist construction.

The overall triumph of the Juche idea is clearly manifested by the increasing strength of Korea in all spheres—politics, economy and national defence. The Juche idea has enabled the

Koreans to lay strong independent foundations for increasing their economic power and for improving basically the living conditions of the Korean people. The task of socialist industrialization, defined by the Workers' Party of Korea, was accomplished in 14 years, thus transforming the country from a backward state into an industrial socialist state with modern industry and an advanced agriculture. We have seen for ourselves in Korea that thanks to the Juche idea we can speak of a Korean miracle. This refutes categorically all reactionary theories of so-called experts who would like to convince us that states of what is called "the third world" cannot develop without foreign aid, without the capital of monopolist capitalists. We cannot repeat it often enough that such countries as Guinea, Tanzania, Cuba, etc., which were in the past very backward, are today harmoniously developing because they are relying only on their own forces, on their own national resources and the creative spirit of their peoples; for this very reason they are being constantly attacked by the imperialists who want to stop at all costs these experiences which might be an example for other colonized or neo-colonized peoples.

The Juche idea is today the basic ideological trend of our times and it is extensively spreading with such strength among the peoples of the whole world that nothing can stop it.

The Juche idea is universal and this is why large numbers of revolutionaries and of progressive people of the whole world are coming together to study the brilliant and immortal works of Comrade Kim Il Sung and to study the revolutionary history and activities of the founder of Juche. Thanks to the materialization of the Juche idea, Korea is today being called "Home of Juche", "Land of Chollima", etc.

In the Democratic People's Republic of Korea, the soundness and vitality of the Juche idea, originated by Marshal Kim Il Sung, has been verified in the historical development of the Korean revolution where the Juche idea has won a sweeping victory in all fields of the revolution and construction.

Thanks to the Juche idea, the tendency towards peaceful and independent reunification of the fatherland is today immeasurably growing both in the north and in the south. The North-South Joint Statement signed last July, reflects exactly the fundamental principles set forth by the government and the Workers' Party of Korea in their numerous proposals.

It is incontestable that thanks to his genius, to the contribution he has made to the development of Marxism-Leninism, to the national-liberation movement and to world revolution,

thanks also to the Juche idea and to his immortal works, Comrade Kim Il Sung—the beloved and respected leader of all the Korean people, eminent theoretician and genius strategist—has the esteem, admiration and respect of the peoples of the world. For this reason, we can not end our report without paying Comrade Kim Il Sung the homage he deserves, without wishing him a very long life so that he may see the final victory of the Korean and world revolution, the triumph of socialism over capitalism, imperialism, colonialism and racism.

By applying the sacred principles of the great Juche idea, principles which can be perfectly adapted to conditions prevailing in any country on all continents, we shall certainly defeat the forces of oppression and exploitation, since the Juche idea is a powerful weapon in our common struggle against world imperialism and reaction.

This humble document which we have presented is only an introductory report to the discussion, a modest contribution of the Preparatory Committee to our work. It is our wish that with your interventions you will enrich our debates and fill the gaps in our report.

Thanking you in advance for your very kind attention and for your important contribution to our work, we wish to conclude with these words:

Long live the great Juche idea of Comrade Kim Il Sung!

Long live the progressive peoples of the world, marching forward along the bright and glorious path traced by the great Juche idea!

Long live a united and independent Africa!

Long live world revolution!

(This is a report presented to the Pan-African Seminar on the Juche idea of Comrade Kim Il Sung held in Sierra Leone in December 1972.)

## ON KIMILSUNGISM AND THE THREE MAJOR TASKS OF THE TECHNICAL REVOLUTION

Kuriki Yasunobu  
Professor of Senshu  
University, Japan

It is the greatest honour as a man who is studying the Juche idea—Kimilsungism—and regarding it as the practical guide to learning, that I have an opportunity of delivering this lecture at Kim Il Sung University, a sanctuary for study of Kimilsungism and the DPRK's highest seat of learning, built under the personal direction of His Excellency President Kim Il Sung, on the occasion of the 63rd birthday of His Excellency President Kim Il Sung, a great thinker who has founded the immortal Juche idea, a great theoretician who has worked out the theory of the revolution and construction in the new stage of world history and a revolutionary master of leadership.

Once again I, together with you, express congratulations to His Excellency President Kim Il Sung on his 63rd birthday.

Though so busy with his visit to the Chinese People's Republic just ahead, His Excellency President Kim Il Sung took time out and received us yesterday.

This reception accorded by His Excellency President Kim Il Sung was the greatest pleasure to the Japan Society for the Study of the Juche Idea.

I was greatly impressed by the broad-minded, yet delicate disposition of His Excellency President Kim Il Sung.

His Excellency President Kim Il Sung taught us that the Japanese and Korean peoples should unite in driving out their common enemy, US imperialism, from Asia and that they should fight together for peace and independence of the Asian peoples.

As your comrades-in-arms who are studying the Juche idea together with you and are armed with Kimilsungism, we promise you that following the teaching of His Excellency the President, we will strive for the unity of the Japanese and Ko-

rean peoples and redouble our efforts to get US imperialism out of Asia.

I would like to give the outline of my studies on the three major tasks of the technical revolution proposed for the first time by President Kim Il Sung. This is intended to make a scientific demonstration that Kimilsungism founded by President Kim Il Sung is a system of the only correct ideology, theory and leadership for the world revolution in the new stage of world history. To this end, I have delved into the theoretical branch related to the revolution and construction, even into the dimension of labour force, the cardinal issue for man.

Before taking up the main subject I am going to touch very briefly on the relations of inheritance and development between Kimilsungism and Marxism-Leninism, in more or less general and abstract terms with main emphasis on the man and the foundation.

Marxism, Leninism and Kimilsungism constitute a highest mountain range in social science and represent its three lofty peaks. Marxism-Leninism and Kimilsungism are a system of scientific ideology and theory on communism, which have clarified the historic necessity and practical guideline of the transition from the prehistory of mankind beginning with the primitive society which was at the mercy of nature and then replaced by the slave, feudal and capitalist systems under which humanity was all along trodden down by the oppression and exploitation of the ruling classes, to the present history in which men are able to live a worthy, independent life as masters of nature and society.

Of these, Kimilsungism represents the highest and principal peak which has completely systematized as an integral whole President Kim Il Sung's Juche ideology and the applications of its quintessence, the theory and the method of leadership for revolution and construction. The reason is plain in the light of the rudimentary issue of the man and the foundation.

In the preface to his *Critique of Political Economy* Karl Marx gave a formulation of the materialist conception of history, explained the action and reaction of the foundation and the superstructure and defined the conflict in the foundation as a primary thing. Contrary to idealism, bourgeois ideology and theory like Adam Smith's, for instance, which regard capitalism as an eternity conforming to the laws of nature, Marx's system which extends from *Economic-Philosophical Manuscript* to *Critique of Political Economy*, *German Ideology* and *Capital* was of revolutionary significance in expounding the historical

nature of the rise, growth and extinction of capitalism and in exposing its laws of motion. But, it failed to give full explanation and formulation of the human subject while laying excessive stress on the objective laws. Later, referring to the action and reaction of the foundation and the superstructure, Engels wrote that the reaction of the superstructure might have been treated too lightly. In his early work *Economic-Philosophical Manuscript* Marx dealt with the self-alienation of man and the process of labour, but in his *Capital*, which may be regarded as the highest perfection of Marxism, he bypassed the description of the physiognomy of the working class itself while bringing the analysis of commodity and capital to the fore.

Lenin inherited almost all of Marx's legacies. It may be said for instance that he, too, like Marx, took the stand of regarding the foundation as primary, although he completed the work *The Development of Capitalism in Russia* and made it a weapon in criticizing the Idealist-Leftists and Populists (Narodniki). In his later years, however, he set forth the task for the "materialist adaptation of Hegel's logic". This may signify that he was conscious of the problem of giving an equal weight to both the foundation and the superstructure in the same way as dialectic places essence and phenomenon, for example, in the same dimension, puts equal stress on them and reaches a specific understanding, a higher cognition, through their reciprocal intermediation. Lenin might have seen the sufferings Marx had had while combating subjectivism in front and mechanical materialism in back.

Later, Marxism-Leninism fell back compared with the time of Marx and Lenin, and suffered from objectivist deviations. This was unusually serious in Japan. The setbacks in the class struggle prior to the Second World War might have increased that objectivist inclination in some measure.

It was not until the close of the Second World War that, though late, the studies were taken up also in Japan to grasp *Economic-Philosophical Manuscript* and *Capital* by way of reciprocal intermediation and place the human subject on a Marxist-Leninist basis. But no fruit has been borne up to this date.

President Kim Il Sung created the Juche ideology and established Kimilsungism which consists of that ideology and its embodiments, the theory and the method of leadership for revolution and construction. Thus, he was the first to find a comprehensive and only correct solution for the long-pending problem.

President Kim Il Sung said:

**"Remaking nature and society is also for people and it is work done by them. Man is the most precious treasure in the world and he is also the most powerful."**

Man is a being which possesses the ideological consciousness that defines his action; he is cognizant of objective laws and utilizes them purposefully, so that he may transform and control nature and society. In the final analysis, man is the master of all things and decides everything. Proceeding from the basis of the Juche ideology that man is the master of nature and society and decides everything, he formulated the Juche idea of placing people in the centre of thinking and serving them. Thus, he established the Juche system under which man is above all regarded as primary even in the relation between the human being and the foundation. Also, in the productive forces and the relations of production—the basic factors which constitute the foundation itself, the productive forces are all human energies—the average standard of workers' skill, the development of the social division of labour, the level of natural science and the degree of its practical application, etc. Mechanization is also a fruit of the expended labour. The natural condition is the only exception, but here too, the main thing is man's action on nature. The relations of production, another phase, are the relationship between the direct producers and the owners over the means of production.

Accordingly, it can be said that the Juche idea of President Kim Il Sung delved even into this rudimentary question and reconstructed the logic.

Social science is called a science dealing mainly with the social human beings. In this sense, it will not be too much to say that a genuine social science has been established for the first time by Kimilsungism which is based on the Juche idea.

Needless to say, President Kim Il Sung did not dissolve the whole of the foundation into the question of Juche. He has inherited in every respect the Marxist-Leninist theory which attaches importance to the objective conditions and always admitted the indispensability of the foundation's determining factor and importance in society. It is on no account a retreat to subjectivism as is alleged by some people in Japan.

In the system of Kimilsungism, moreover, the President, even while defining man as primary, develops a dialectical logic whereby the ever-opposing factors are grasped correlatively. This, I may say, means that the "materialist adaptation of Hegel's logic", Lenin's dying wish, has been completed by the President. In this regard I am going to set a task before

myself in the future. My speciality is the history of labour movement in Japan which, I suppose, is related to the above problem in the main. Of course, the history of world labour movements should also be taken into consideration. But I think it may be right to say that the studies in the history of labour movements have so far been lacking in methodology to speak of. In particular, they have completely failed to elucidate the correlationship between man and the foundation, thus revealing their inability to explain that movement, the movement of the human being itself.

When I came upon the Juche idea of President Kim Il Sung and upon Kimilsungism which has systematized even the method of leadership, I felt a thrill of joy with all my body.

What should be our view of the mutual relations between Marxism-Leninism and Kimilsungism, of their relations of inheritance and of the fact that Kimilsungism has been created as a reflection of the needs in the new stage of world history and come to assume an aspect different from Marxism-Leninism? Though very abstract, my view is that Kimilsungism, basing itself on Marxism-Leninism, has developed it into an ever higher, comprehensive system by inheriting all its achievements and giving a complete, formal shape to what was imperfect.

We admired Kimilsungism as the Marxism-Leninism of the present age in a figurative sense. I believe that under the present situation of Japan, the dissemination and propagation of Kimilsungism may produce some effects. Meanwhile, I think it wrong to take Kimilsungism which has attained a qualitative development, a leaping advance, simply as an extension of Marxism-Leninism. This is all the more clear in view of the difference of the historical stages between Marxism-Leninism and Kimilsungism.

President Kim Il Sung said:

“As you all know, Marx lived in the era before the rise of monopoly capitalism and accordingly created the great Marxist theory on the basis of his analysis of the social relations of his time, thus tolling the knell for capitalist society. But Marx did not have the opportunity to lead the socialist revolution and socialist construction in practice. Lenin created Leninism, the Marxism of the epoch of imperialism which is governed by the law of the uneven political and economic development of the capitalist powers. Mobilizing and organizing the Russian working class, he successfully led the October Socialist Revolution. This opened up a new era in human history. However, to our

**regret, Lenin died soon after the victory of the October Revolution before he had the chance to lead socialist construction.”**

The present age in which President Kim Il Sung has created the Juche ideology and systematized Kimilsungism marks a new stage in the development of world history. It is an era in which the oppressed and humiliated masses of the people have appeared on the stage of history as masters, in which many nations and countries of the third world demand independence and, alongside of the peoples of the socialist countries, have formed one of the two major revolutionary forces and in which the world revolution is emerging victorious in a concrete form as the days go by. In addition, the working class and other populace who have already achieved a triumph in the anti-imperialist, national-liberation struggle and the socialist revolution have taken the state power and the means of production in their hands and become masters of society.

President Kim Il Sung stated:

**“The present era is an era of independence. Today all the progressive people of the world demand independence and want to live in independence. No one wants to live subjugated to others.”**

This is an era in which all people demand independence, though divergent in form: The third world people demand national independence and self-sustenance free from imperialist aggression and exploitation; the peoples of imperialist countries demand the restoration of Juche because humanity has been lost due to the exploitation by monopoly capital; and the nations who have won the anti-imperialist national-liberation struggle and socialist revolution demand Juche as true masters of society. Independence, we may say, is the common demand of all people who are living in the era of revolution. The practical promotion of the revolution vitally demands the method of leadership whereby the mass line and the revolutionary line are properly implemented. The development of a given revolution in each region or country needs a policy conforming to its peculiarities and historical conditions. And those countries where people have seized power want an idea and leadership devoted to the revolution and construction and, furthermore, to communism.

All these demands have been satisfied by the Juche idea and Kimilsungism created by President Kim Il Sung, the great genius of revolution.

It is said these days that “the world has entered an era devoid of a textbook” as imperialism is facing an economic crisis.

I think this is true on the part of the imperialists, militarists, monopoly capitalists and other reactionaries.

Unlike them, however, we, the revolutionary forces of the progressive people of the world, are enjoying Kimilsungism, the textbook for revolution and construction, which firmly guarantees us victory in all revolutionary struggles, the socialist revolution and construction.

## 1. THE ORIGINAL THEORY ON THE THREE MAJOR TASKS OF THE TECHNICAL REVOLUTION

In his *Report to the Fifth Congress of the Workers' Party of Korea on the Work of the Central Committee* the great President Kim Il Sung said: "The basic task of the Six-Year Plan in the field of socialist economic construction is to cement the material and technical foundations of socialism and free the working people from heavy labour in all fields of the national economy, by consolidating and developing the successes gained in industrialization and advancing the technical revolution onto a new, higher plane."

He further said: "We proposed the three major tasks of the technical revolution as our goal in emancipating our people from arduous labour; we did this instead of merely referring in general terms to the development of heavy industry or light industry. This clearly testifies to our Party's consistent standpoint that economic construction or technical revolution should not be designed for its own sake but should serve as the means to provide the people with fruitful lives as the masters of the state and society."

In a word, the three major tasks of the technical revolution are the sacred revolutionary tasks designed to free the working people from arduous and painstaking labour, and the tasks devolving upon the Communists.

The technical revolution has so far been proposed for the sole purpose of increasing the productive forces and laying the material foundations of socialism and communism. But, President Kim Il Sung has advanced for the first time the original theory of the technical revolution that the aim of this revolution is to emancipate all the working people from heavy labour.

Attaching the greatest importance to people in every re-

spect and serving them—this is the very requirement of the Juche idea.

Once the working class seizes power, overthrows the capitalist class, carries out the socialist revolution and establishes the socialist system, exploitation and oppression cease to exist and the life of the working people radically improves as compared with before.

But there still remains the deep-rooted foothold of the long-drawn, old society. In order to emancipate the working people from that bondage it is necessary to ensure them a more independent and creative life through the struggle, that is, the technical revolution, for “freeing the working people from heavy labour” in the process of labour, in the aspect of working life. In whatever society, the human labour which produces the material wealth is indispensable to the existence of society and the human life. This notwithstanding, labour was once used as a synonym for something painful and arduous. Emancipating human beings from the arduous, inhuman toil in the process of labour and in working life means freeing them from the shackles of nature.

Man counters nature with their labour to produce what is necessary for his existence, and creates human being itself. In other words, man acquires independence and creativity to assume a Juche type or self-duplication in which he sets a goal and acts to attain it. “Emancipation from heavy labour” means regaining this foundation in the process of labour and in the aspect of working life.

The essential characteristic of man is that he is a social being which is kept alive by independence and creativity. Independence and creativity are the life and soul of man himself; they are the basic condition to keep man as man. Despite that, they have been miserably overridden by the ruling classes and nature for thousands of years.

By proposing the idea on the “emancipation from heavy labour”, President Kim Il Sung provided for the first time the definite and concrete condition for man to display his independence and creativity in labour essential to man, that is, the basis on which the popular masses are able to restore Juche to become masters themselves.

It might be said that if the elimination of exploitation of the labour products thanks to the establishment of the socialist system is the first step forward in the emancipation of the toiling people, the “emancipation from heavy labour” is the second step forward toward their liberation in the process of labour, in

the aspect of working life. What is more, it can be said that this second step forward to emancipation is not less important than the first step forward to the elimination of exploitation, and signifies a more radical emancipation in a sense that it is the emancipation of the working people from the bondage of nature and is the restoration of their independence and creativity, that is, their Juche.

It is a great step forward in a sense that the working people, the producers, are liberated in the process of labour, in working life, that is, in the aspect of the productive forces.

The process of labour occupies a little space in *Capital* but it is the basic factor equivalent to the process of the increase of value while both the viewpoint of the productive forces and that of the relations of production are dialectically of equal magnitude.

We can say President Kim Il Sung has creatively developed these viewpoints up to the theory of the revolution and construction.

In Japan these viewpoints have long been consigned to oblivion and treated lightly in the study of the Marxist economics. Of course, for the complete emancipation of the workers it is imperative to rid them of the distinction between physical and mental labour so as to fully restore their independence and creativity deprived of by the ruling class. And the "liberation from heavy labour" will be a decisive step forward to a communist stage at which labour becomes the life's prime requirement and joy of creation. It will be a part of complete liberation.

It is not without involving contradictions to acquire independence and creativity.

President Kim Il Sung said:

**"Adhering to the stand of master in the revolution and construction and enhancing the role as master are integrated concepts with different aspects.... The independent stand is the fundamental stand which we must maintain in the revolution and construction, and the creative stand is the fundamental method that we must apply in transforming nature and society."**

It can be said that this analysis of the formation of Juche made for the first time by President Kim Il Sung has increased the vitality of Marxism-Leninism.

It was not until the completion of industrialization after the seizure of power by the people that the question of freeing

the working people from backbreaking labour came to the fore as a full-fledged one.

On the basis of the conversion of the Republic into a socialist industrial state and the might of an independent national economy, President Kim Il Sung put forward the line of the three major tasks of the technical revolution at the Fifth Congress of the Workers' Party of Korea.

Thanks to President Kim Il Sung's unique line of industrialization, the wise leadership of the Workers' Party of Korea and to the heroic and devoted struggle of the Korean people, the difficult and complex task of industrialization—which took the capitalist countries a full century or a few centuries—has been creditably accomplished in the Republic in a short time of only 14 years. Particularly, the realization of the Juche-type socialist industrialization based on a very high self-sufficiency in raw materials is not only a great event of epochal significance in the struggle to accelerate the building of socialism and communism in the Republic and attain a nationwide victory for the Korean revolution but also a world historic feat.

It is an embodiment of the distinguished ideology, theory and method of President Kim Il Sung and a historic proof of the superiority of the Korean nation.

In order to achieve the aim of "relieving all the working people from hard work" President Kim Il Sung also advanced concrete ways to step up the technical revolution itself.

With the elucidation of the aim of the technical revolution the keynote of this revolution is defined in detail and, at the same time, the scientific way of laying the material foundations for socialism is provided.

The material foundations for socialism meant no more electrification or massive production of machinery in the past.

President Kim Il Sung was the first to initiate the theory on laying the material foundations in socialist construction.

By fully clarifying that the primary task of the technical revolution is to liberate all the people, that is, to deliver all the working people from heavy labour and, at the same time, to build up the material foundation for it, President Kim Il Sung has enriched the contents of the socialist system and expounded its superiority in the fundamental dimension of labour.

Historical experience shows that the absence of such basic idea and theory on the three major tasks of the technical revolution makes it impossible to step up socialist construction and protect the revolutionary achievements already gained.

The three major tasks of the technical revolution defined by

him are firstly to eliminate heavy labour, heat-affected labour and harmful labour by stepping up the technical revolution in the branches of industry, secondly to markedly narrow down the distinction between agricultural and industrial labour by accelerating the technical revolution in the countryside, and thirdly to free women from household drudgery. The basic aim of this revolution is to liberate all the working people from tough labour.

The first task of liquidating heavy and heat-affected labour and the second task of eliminating the distinction between agricultural and industrial labour are typical when the liberation of the working people from hard work is construed as their liberation from the shackles of nature. Another aspect of the three major tasks of the technical revolution is the elimination of the distinction between classes and between men and women. It can be said that the second and third tasks, that is, the elimination of the distinction between agricultural and industrial labour and the emancipation of women from the heavy burden of household chores, are typical in this aspect. As far as the liquidation of the class distinction is concerned, the main task will be the second one—the elimination of the differences between industrial and agricultural labour, between workers and peasants or between urban and rural inhabitants.

It is one of the prerequisites to victory in the struggle for the socialist-communist revolution and construction to working-classify and revolutionize the peasants by way of lessening their labour intensity down to the workers' through rural technical revolution, bringing cooperative property up to all-people property and introducing the eight-hour workday in the countryside, too, to equalize the rural with urban life. It is defined that complete victory of socialism will come when the distinction between the working class and the peasantry disappears and the latter actively supports the former, that is, when a classless society comes true.

Easing the immediate labour shortage, too, has posed as another pressing task of the technical revolution in the DPRK. In industry manpower is being saved as a result of the technical innovation, but the demand for it increases as extended reproduction is carried on at a high rate of 19 per cent annually. Hence came the policy of transferring heavily released rural manpower to industry by effecting comprehensive rural mechanization and chemicalization through the intensified technical revolution while narrowing down the disparity between agricultural and industrial labour and introducing the eight-

hour workday in the countryside, too. In the past it had been considered that women could be completely emancipated when they were provided with equal rights with men, assured of social status and freed from exploitation and oppression in class society. Of course, this is the first, decisive step forward to the solution of the key problem. However, even after that the disparity between men and women will remain in their home life. The specific conditions for the latter's complete emancipation can be provided only when that disparity is removed, that is, when they are relieved from the heavy burden of household chores.

What is noteworthy in the three major tasks of the technical revolution advanced by President Kim Il Sung is that heavy labour and the distinction between industrial and agricultural labour and the disparity between men and women in home life are eliminated in the main in the stage of socialism through that revolution, while the elimination of the distinction between mental and physical labour is set as a task of the following stage. It is clarified that the task of liquidating the distinction between mental and physical labour will come to the fore at the higher phase of communism, that is, when the main content of the class struggle is based on the contradiction between mental and physical labour.

Referring to the underlying principles of labour in socialist society, President Kim Il Sung said:

"In socialist society the productive forces have not developed to such an extent that each person works according to his abilities and each receives according to his needs. And not all people possess so great a collectivist spirit as to value and take responsible care of state properties like their own. In quite a few cases, even those who are educated enough do not care so much about the affairs of other state bodies or enterprises as about their own affairs, nor do they devote themselves to them.... Further, under socialism labour has become, of course, an honourable and worth-while thing, but not yet life's prime requirement as in communist society."

This also accounts for what is a communist society like.

In the past we thought we had some knowledge of communism, taking it as a society where each works according to his ability and each receives according to his needs. But it is merely one side of it. Now we have come to clearly see that along with high productive forces, the remoulding of people into noble, comprehensively developed men of a communist type is

indispensable to a communist society. Namely, a society where all the workers do mental labour by bringing themselves up to the level above engineer and produce rich wealth by effecting complete automation, a society where the workers really feel joy in creation, and labour becomes the life's prime requirement, a society where this is realized on a nationwide basis—this is precisely a communist society.

In this way President Kim Il Sung formulated for the first time the basic features of a communist society in concrete terms for the sake of mankind. He also clearly defined each stage the people in power have to pass as well as the main link they have to tackle in the given stage, on their way to communism through socialism.

Specific milestones have thus been set up: with the seizure of power the people come to be free from exploitation and oppression; then in the stage of socialist construction they are delivered from tough labour; and, further, in the stage of communism the difference between their mental and physical labour disappears.

By marking these milestones, President Kim Il Sung has given a faultless conception of a communist society which Marx described as a free world and whose shoots were discovered in the Saturday labour by Lenin.

Next, in order to make clearer the significance of the three major tasks of the technical revolution in the socialist revolution and construction, I would like to view it in correlation with the dictatorship of the proletariat and the transitional period.

President Kim Il Sung said this about it:

“The work of revolutionizing and working-classizing the whole of society is a requirement of the law that guides the construction of socialism and communism, and is one of the most important responsibilities of the dictatorship of the proletariat after the establishment of the socialist system. In the period of the socialist transformation of production relations the task of liquidating the exploiting classes and turning all the working people into socialist working people is of paramount importance. However, the principal task after the establishment of the socialist system is that of re-educating all the working people as members of the working class from the point of view of both their socio-economic status and their ideological and moral qualities, thus gradually doing away with class distinctions and turning them into true builders of socialism and communism.”

As he said, after the establishment of the socialist system all the working people should be revolutionized and working-classified by stepping up the ideological revolution, and the material foundations for doing away with class distinctions should be laid by implementing the three major tasks of the technical revolution as a most important work of the dictatorship of the proletariat. When these tasks are fulfilled the transitional period will come to a close ushering in a classless society and heralding the complete victory of socialism.

What is most important here is the peasant problem and the agricultural question.

The President pointed out that the overall support of the state of the proletarian dictatorship to the peasants and the countryside—the supply of machinery and chemical fertilizers, the irrigation of farm land, the introduction of bus and water services, the construction of dwelling houses, etc.—is also a form of the class struggle.

The peasant and agricultural questions are systematically and theoretically dealt with in his work *Theses on the Socialist Rural Question in Our Country*. "The Ten-Point Prospective Goals" were put forward in order to implement the theses and to build up the material and technical foundations for socialism and boost the productive forces up to the level of developed capitalist countries at least.

Meanwhile, the technical revolution involving the three major tasks has a close relation with the ideological and cultural revolutions despite its unique concept.

President Kim Il Sung said:

**"The ideological revolution represents a sharp class struggle for the final liquidation of capitalism including the domain of man's consciousness. It is a vital revolutionary task that must be fulfilled in order to completely free the entire working people from the fetters of all obsolete ideologies and to arm them with progressive working-class ideas, with the ideas of communism."**

I think that the three major tasks of the technical revolution "for liberating the working people from arduous labour" may be understood as one of the conditions for carrying out the ideological revolution through labour process and working life. If the peasants remain as the middle class and their working-classification is sluggish, it will hinder the ideological revolution because of their vacillation and dispersed character.

Peasants' working-classification and women's emancipation will hasten their liberation from the fetters of the ideological

survivals of old society and prevent their corrosive action. And the liberation of the working people from hard labour will provide them with the Juche-based social conditions for vigorously accelerating the ideological and cultural revolutions with the attitude of a master.

President Kim Il Sung said:

**"It is the popular masses who make socialist culture. Literature and art in our society can advance rapidly only with the broad participation of the working people. We have to strictly guard against professionalism in literary and artistic activities, destroy the mystification of creative work and develop literature and art on a broad popular basis."**

It can be said that the three major tasks of the technical revolution are the programme of the technical revolution in the service of men.

The three major tasks of the technical revolution represent the typical part of the theoretical embodiment of the Juche idea in the socialist revolution and construction and form the core of cores in President Kim Il Sung's unique idea on the technical revolution.

His theory on the three major tasks of the technical revolution has creatively developed Marxism-Leninism on the technical revolution and brought the theory on the emancipation of mankind, the liberation of the working class, to a new high plane.

Nevertheless, the survivals of old society provided some conditions for bringing forth the idealistic allegation that the mechanical labour in a capitalist country like Japan remains an "estranged labour", irrespective of social system and that "labour has no future" even after the socialist revolution.

President Kim Il Sung's theory on the "liberation from hard work" has completely refuted and smashed such deviations and reactionary ideas.

President Kim Il Sung said that as Korea did not go through the normal course of capitalist development without accomplishing the industrial revolution, it has to tackle the task of developing the productive forces in the present socialist stage, a task that should have been carried out under capitalism. This is a theory based on the scientific exposition of the law governing the development of the history of capitalism. But there is no need to turn society back to capitalism. In order to build a classless society skipping over the stage of capitalism, it is necessary, in the course of the revolution and construction, to develop the productive forces and step up work-

ing-classization—the task which should have been discharged in the stage of the bourgeois revolution. This is a unique and scientific theory.

More, this task is being carried on with purposefulness and in a planned way. As a result, the Republic's industry is keeping a correct balance between the branches equipped with modern technique. It also develops, relying mainly on domestic raw materials, and has established a Juche-type structure of reproduction.

In contrast, capitalist industrialization is carried on by an "invisible crooked hand" in a state of anarchy. It has developed by exploiting other nations. Chronic imbalance between its industrial branches increases economic fluctuations and instability. Such tendencies are conspicuous particularly in Japan.

In former days, Adam Smith fully approved of modern capitalism. But Karl Marx demonstrated the negative character of capitalism as well as its law-given process of development. Capitalism-imperialism is bound to ruin. Its disintegration and parasitism reached the zenith at the stage of imperialism, particularly at the stages of state monopoly capital from 1930 and after the Second World War. Modern capitalism has already outlived its day. Of course, it is the working class and the revolutionary forces which entomb capitalism-imperialism.

President Kim Il Sung's Juche idea and his theory of the revolution and construction form a system in which the trend of world history has been grasped most correctly, comprehensively and profoundly; as a new system of theory based on Marxism-Leninism they specify that the historic stage of modern capitalism with a history of hundreds of years has already gone and the present age is an age of independence.

Herein lies the scientific ground that Kimilsungism represents a great trend of the current times.

\*

\*

\*

We have studied President Kim Il Sung's Juche idea, theory of the revolution and construction and method of leadership, regarding them as the sole correct guide.

"The National Symposium on the Juche idea" held in the fall of 1974 declared Kimilsungism to the whole world.

It proceeds from the fact that it is a comprehensive system

extending from the essence of President Kim Il Sung's revolutionary idea, the Juche idea, to the method of leadership and that it is a new revolutionary system though it bases itself on Marxism-Leninism. We are firmly resolved to march forward, holding aloft the banner of Kimilsungism, in the struggle to drive the US imperialists out of Japan and Asia, oppose the Japanese militarism's reinvasion into south Korea and safeguard peace, independence and freedom in Japan and Asia.

On the occasion of the 63rd birthday of His Excellency President Kim Il Sung, the author of the immortal Juche idea, the great theorist of the revolution and construction and master of revolutionary leadership, I heartily wish him a long life and good health.

Long live the immortal Juche idea and great Kimilsungism!

I wish the Korean people a great success in their "speed campaign" to overfulfil the Six-Year Plan ahead of schedule by the 30th anniversary of the founding of the glorious Workers' Party of Korea and to attain the "Ten-Point Prospective Goals".

I hope to see the earliest north-south reunification of Korea.

Long live the militant friendship between the Japanese and Korean peoples!

Long live the friendship and solidarity between the Asian people and the progressive peoples of the world!

(This is a lecture delivered before the teachers and students of Kim Il Sung University on April 17, 1975.)

## **PRESIDENT KIM IL SUNG'S GREAT THOUGHT AND THEORY ON THE SOLUTION OF THE RURAL QUESTION**

**Kwaovi Benyi Johnson**  
Minister of Information,  
the Press, Radiodiffusion  
and Communications  
of Togo

I am a happiest man who has visited the Democratic People's Republic of Korea as many as five times. Through these visits, I have come to see the vitality of this country.

The once war-ravaged and extorted country has been turned into a first-class industrial state thanks to President Kim Il Sung, the incontestable leader of the Korean people, and to his Juche principle.

The theses on rural question is a direct application of the Juche principle. President Kim Il Sung, the respected and beloved leader of the Korean people, stressed that by the Juche idea, it means that the masters of the revolution and construction are the masses of the people and that they are also the motive force of the revolution and construction. This thinking signifies that one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny.

Hence, the Juche idea has made it possible to attain so rapidly the economic self-sustenance, the material basis of political independence. The Juche principle also reflects self-defence in national defence.

As President Kim Il Sung said, self-defence in national defence provides a military guarantee for the political independence and economic self-sustenance of a country.

With the clarification of the Juche-based idea on the solution of the rural question, the Korean people have found the correct solution of the rural question, and the results are very positive.

The arable land in the DPRK holds only 25 per cent of

its territory. But it has attained self-sufficiency in food under the wise leadership of President Kim Il Sung, a man of staunch and rayonnant personality, and thanks to his theses on rural question.

His rural theses has won an overall victory, becomes a sober reality today. The Korean fields are a plain demonstration of this victory. Agriculture is mechanized, and irrigated mountains are clothed with fruit trees. Six million tons of grain comes from two million hectares of arable land. The figure will soar to ten-million tons in the near future. This is really admirable. What then is making the Korean people achieve such astounding results?

It is the brilliant idea advanced by President Kim Il Sung in his theses on rural question. Today, greeting the 10th anniversary of the publication of this theses, I would like to review, together with you comrade delegates at this seminar, the immortal work of President Kim Il Sung, which is national in form and universal in content.

To find a correct solution of the rural question is an important problem in freeing the peasants from all shades of exploitation and oppression, rapidly developing agricultural productive force and raising the living standards of the peasants.

In the third world countries where the vast majority of the population are engaged in agriculture, the rural economy constitutes the principal sector in the national economy. We must, therefore, correctly solve the peasant and agricultural questions for the building of a new society.

Today, in our third world countries the rural question poses differently according to the actual conditions of each country. But all countries without exception must solve this question quickly.

Agrarian reform stands out as an urgent task in the countries on the stage of the anti-imperialist, anti-feudal democratic revolution, while agricultural cooperation is placed on the order of the day where that revolution has already been accomplished.

We want a correct guiding theory in order to successfully solve the rural question raised in the new historical conditions of our times.

Various ways for emancipating the peasants who constitute the overwhelming majority of the world population had already been proposed by the progressive thinkers of mankind. But they had failed to advance a correct theory on the solution of the rural question in the different stages of the revolutionary

development. That was because they could not find time enough to do it.

President Kim Il Sung, the founder of the Juche idea, put forward an original thinking concerning the rural question which presents itself as an important problem in each stage of the revolution and construction. And Korea finds its brilliant materialization.

His thinking on the solution of rural question is an ensemble of the scientific theories which offer correct answers, firstly, to the rural question in the stage of the anti-imperialist, anti-feudal democratic revolution, secondly, to the problem of agricultural cooperativization in the stage of the socialist revolution and, thirdly, to the rural question in the stage after the establishment of the socialist system.

The rural question in the stage of the anti-imperialist, anti-feudal democratic revolution was to liquidate feudalistic landownership through the agrarian reform.

The respected President Kim Il Sung's thought on the solution of the land problem is a correct idea of abolishing feudalistic landownership in once agrarian colonies, and an idea of emancipating the peasants from landlords' exploitation and enslavement and freeing the agricultural productive force from the fetters of the feudalistic relations of production.

By laying down an original agrarian programme on the establishment of the land tenure system of the working peasants and the scientific methods of its realization, he opened the road to the correct solution of the rural question in the stage of the anti-imperialist, anti-feudal democratic revolution.

The respected President Kim Il Sung's theory on agricultural cooperation comes from his brilliant idea with which he indicated an original way of emancipating the peasants once and for all from all manner of exploitation and oppression and of completely freeing the productive force from the shackles of the old relations of production based on private property by transforming the individual peasant economy into a collective one in most of the countries which have not passed the normal stage of capitalist development.

He put forward quite a new theory on the transformation of the individual economy into a collective one and thus gave a scientific answer to the rural question arising in each stage after the solution of the land problem.

Ten years ago, in February 1964, President Kim Il Sung made public his magisterial, immortal work, *Theses on the Socialist Rural Question in Our Country*, which expounded

for the first time the ways for the final solution of the peasant and agricultural questions.

In the theses, he went deep into the essential aspects of rural question under socialism and set forth the fundamental principles and concrete ways for its final solution.

Explaining the essence of the socialist rural question, President Kim Il Sung wrote:

**"Under socialism the peasant and agricultural questions consist in developing the productive forces of agriculture to a high level, in making the peasants well off, abolishing the backwardness of the countryside left over by the exploiter society, and gradually eliminating the distinctions between town and country, on the basis of the steady consolidation of the socialist system established in the countryside."**

Agricultural cooperation is a great socio-economic transformation to emancipate the peasants from all forms of exploitation and oppression once and for all and completely free the agricultural productive force from the bondage of the old relations of production. But, it does not bring about the total solution of the rural question. One should not confine oneself to agricultural cooperation but continue to strive to solve the rural question after its accomplishment.

As long as the differences between town and country remain and the backwardness of the countryside exists, we cannot claim that the rural question has been finally solved.

President Kim Il Sung's elucidation of the fundamental contents of the rural question provided the firm theoretical basis and clear strategic policy for its final solution.

President Kim Il Sung expounded not only the fundamental contents of the rural question but also the principles and basic means for its final solution.

He wrote:

**"For the successful solution of the peasant and agricultural questions under socialism, it is imperative to adhere firmly to three basic principles in rural work.**

**"First, the technical, cultural and ideological revolutions should be thoroughly carried out in the rural areas;**

**"Second, the working-class leadership of the peasantry, the assistance of industry to agriculture, and the support of the towns to the countryside should be strengthened in every way;**

**"Third, the guidance and management of agriculture should be brought continuously to approach the advanced level of enterprise management of industry, the bonds between all-**

people property and cooperative property should be strengthened, and cooperative property should be steadily brought closer to property of the whole people."

The three fundamental principles advanced by President Kim Il Sung are the original, revolutionary principles on which to finally solve the socialist rural question after the establishment of the socialist system.

Only by carrying out this revolutionary task, is it possible to ultimately solve the rural question and provide the peasants with a happy, modern life.

After making clear the fact that the cause of the differences between town and country under socialism lies in the backwardness of the latter in the domains of technology, culture and ideology, President Kim Il Sung stressed that in order to bring the rural question to final solution, it is necessary, above all, to make the technical, cultural and ideological revolutions, as the central tasks.

The differences between town and country caused by the latter's backwardness, a legacy of the old society, are manifested above all in the material and technical foundations of production and in the cultural and technical levels of producers and their level of political consciousness. It is therefore imperative to carry on the technical, cultural and ideological revolutions as the central tasks in order to remove the differences between town and country and, furthermore, the differences in the technical, cultural and ideological domains and the differences between industry and agriculture in ownership, which are related to the class distinctions between workers and peasants.

President Kim Il Sung put a special stress on the ideological revolution.

Only by ridding the peasants of the old ideological survivals and arming them with the advanced ideas of the working class through the effective ideological revolution, is it possible to consolidate the socialist system established in the countryside, safeguard it from the encroachment of the enemy, enhance the political consciousness of the working people and thus develop agriculture apace.

The rural technical revolution is an important revolutionary task to equip agriculture with machines and other modern technology so as to eliminate the technical backwardness of the countryside, highly develop the agricultural production, make the life of the peasants well off and free them from arduous labour.

What is important in the rural technical revolution is to rapidly develop technology in conformity with the peculiarities of agriculture influenced by the natural and climatic conditions and place all the agricultural production on the foundations of the latest science and technology in order to eliminate the differences between industrial and agricultural labour by degrees.

President Kim Il Sung defined irrigation, mechanization, electrification and chemicalization as the basic tasks of the rural technical revolution, and said that agriculture would be industrialized with the fulfilment of these tasks. These four tasks of the rural technical revolution must be carried out without fail in order to lay down the solid material and technical basis of the socialist rural economy even if their order of priority may differ according to the level of the development of industry and the actual conditions of the countryside.

Terrain and climate have a great bearing on the development of agriculture in a given country. Therefore, it is necessary to prevent agriculture from the work of climate and other accidental factors.

By the way, irrigation affords the following guarantee:  
Firstly, it supplies water to the countryside;  
Secondly, it prevents crop damage from flood and drought;  
Thirdly, it brings about a bountiful and stable harvest;  
Fourthly, it increases agricultural production.

In Korea, according to the line set forth by President Kim Il Sung, irrigation was defined as the primary task of the rural technical revolution.

The irrigation in Korea is an example to be followed by those countries which suffer serious flood and drought damages almost every year and whose industry has not yet developed enough to take up the rural technical revolution.

Irrigation, afforestation and water conservancy have a great meaning in Korea.

There reservoirs were built in valleys, waterways laid and pumping stations set up in order to water paddy and dry fields.

As a result, water came to go up from the down.

In undertaking the irrigation projects, great efforts were exerted first to the irrigation of paddy fields and, then upon its basic completion, to the overall irrigation of dry fields.

The struggle for irrigation was waged under the support of the entire people from the outset. Workers, office employees, students and soldiers, to say nothing of the peasants, were

all enlisted in the irrigation, afforestation and water conservancy projects all over the country.

The participation of the entire popular masses in the irrigation projects was the very mystery that enabled Korea to cover the whole land with life-giving water canals in so short a period.

Today the irrigated Korea is enjoying a rich, stable harvest even under the inclement weather conditions.

The recent years have witnessed serious flood and drought damages to agricultural production in many countries. But the case has been different in Korea whose agriculture is immune from every foul weather. This shows how correct was the policy of President Kim Il Sung who defined irrigation as the primary task.

The role of electrification in the technical revolution allows of no dispute today. Successful irrigation and mechanization is impossible unless electricity is supplied to the countryside.

The policy followed by the Party and Government of the DPRK in this domain is:

Firstly, to build large water- and thermal-power plants simultaneously;

Secondly, to build hosts of small and medium power stations in all regions of the country.

With the accomplishment of the task of electrifying all rural villages, electricity has reached every farmhouse of Korea.

At present, mechanization and chemicalization are going on full scale and the historic tasks of freeing the farmers from toilsome labour and eliminating the differences between industrial and agricultural labour are being successfully carried out in the countryside of Korea.

In short, irrigation, mechanization, electrification and chemicalization are the fundamental components of the rural technical revolution. These four components should go together because crop harvests will not grow steadily if irrigation and chemicalization are neglected while stress is laid exclusively on mechanization and electrification. Meanwhile, labour productivity is closely related to mechanization and electrification.

Although these four tasks are essential to the successful technical revolution in agriculture, their order of priority can be fixed according to the level of industrial development and the actual conditions of the countryside.

In order to boost productivity, it is necessary to introduce intensive farming methods and modern agro-technology while

carrying on irrigation, mechanization, electrification, chemicalization.

In the DPRK, the introduction of intensive farming methods is regarded as a fundamental condition for agricultural development because it provides the basis for heavy crops.

Along with this, it is necessary to readjust land, ameliorate soil, raise two crops wherever possible and extensively introduce inter-cropping, mixed cultivation and other farming methods. Seeds should be improved through their effective selection. A large amount of compost should be turned out. All farming work should be conducted in time and in terms of quality. Farm lands should be kept under good care.

The task of the rural cultural revolution is to raise the cultural and technical level of the farmers, train rural cadres, change the old look of the rural areas, liquidate every backward way of life and custom and get the farmers to enjoy modern amenities and sanitation.

President Kim Il Sung stressed that what was important in making the cultural revolution in the countryside was to enhance the cultural and technical level of the farmers while improving their cultural life.

In Korea, the cultural revolution has been systematically carried on in accordance with this policy, with the result that the farmers have enhanced their technical and cultural standards as a whole, and become able to successfully manage for themselves the rural economy equipped with modern technology. Their cultural life has reached so high a level that they have come to feel no envy at town.

The great leader President Kim Il Sung fully demonstrated that with the efforts of the countryside alone, it was impossible to carry out the technical, cultural and ideological revolutions and fulfil the historic task of eliminating the backwardness of the countryside. In the rural theses, he taught that in order to bring the rural question to final solution, it is imperative to strengthen in every way the working-class leadership of the peasantry, the assistance of industry to agriculture and the support of the towns to the countryside.

President Kim Il Sung said:

“While increasing the strength of the working class and further developing industry and towns, we must constantly strengthen working-class leadership of the peasantry, industry’s assistance to agriculture and the support given by the towns to the countryside, thereby diminishing step by step the distinctions between town and country.”

The working-class leadership of the peasantry, industry's assistance to agriculture and the support of the towns to the countryside constitute an indispensable prerequisite for heightening the revolutionary enthusiasm of the peasants, consolidating and incessantly developing the socialist agricultural system, increasing agricultural production in every way and ironing out the differences between town and country and the distinctions between the working class and the peasantry and strengthening the worker-peasant alliance.

The main point of the support to the countryside elucidated in President Kim Il Sung's theses is an idea that the Party, state and working class are responsible for the economic management and life of the cooperative farmers.

In the DPRK, the farmers are exempted from the charges of all kinds of taxes, the rural construction is carried on exclusively on state funds and the farmers are living in the modern rural houses built at state expense.

The introduction of bus service, the laying of water lines and the arrangement of cultural and sanitary facilities on state funds in rural areas are measures to eliminate the differences between town and country. But these are not all for the final solution of the rural question.

President Kim Il Sung taught in the theses that the guidance and management of the rural economy should be brought constantly up to the level of the advanced management of industrial enterprise, and cooperative property be turned into all-people property.

Concerning this, President Kim Il Sung wrote:

**"For the elimination of the distinctions between industry and agriculture in the level of economic management and in ownership relations, it is necessary to promote energetically the technical, cultural and ideological revolutions in the countryside and to strengthen in every way the support of towns to the rural areas and, on this basis, to improve the guidance and management of the rural economy and gradually bring cooperative property up to the level of property of the whole people."**

It should be noted that agriculture still belongs to the cooperative farms while industry belongs to the whole people.

The theses points out that in order to transform cooperative property into all-people property, it is necessary to correctly solve the question of the correlations between the two properties while accelerating the technical, cultural and ideological revolutions. To this end, the two properties should be organically

fused in such a way as to strengthen the direct production ties between industry and agriculture and constantly enhance the leading role of all-people property over cooperative property.

Hence, the new system of agricultural guidance has been established with the county cooperative farm management committee as the pivot.

The county cooperative farm management committee strengthens state guidance to the cooperative economy by giving a unified on-the-spot guidance to the agro-technicians, to the farm machine stations, farm implement factories and other state enterprises in the service of agriculture and to the management activities of the cooperative farms. Its primary advantage is that it performs the unified functions of directly guiding the cooperative farms and directly realizing the material and technical assistance of the state to the cooperative economy.

President Kim Il Sung said:

**“An important question in giving guidance to regionally dispersed work centres like those of the rural areas is to designate a certain area as the unit of unified guidance in each locality and, with it as the base, to give guidance directly to all work centres within that area.”**

Although the dispersed character of the rural areas has markedly decreased through agricultural cooperation, it still remains a main feature of the countryside distinguishing it from the towns.

Unlike at the time of private peasant farming the new necessity arises before the working-class party and state of dealing with the question of the cooperative farmers, improving their livelihood and giving a unified guidance to the rural work as a whole.

The unit as the regional base may vary according to the actual conditions of each country, but its size must be moderate, and within its bounds, there must be no great differences in terrain and other natural conditions. Such base should, in the main, be possessed of the cadres and leadership bodies capable of giving unified and comprehensive guidance to all work of the unit concerned, as well as material, technical and cultural means.

In the DPRK the county serves as the regional unit and base for giving unified guidance to the rural work and all other local affairs.

The county is the lowest unit of administrative guidance, which directly orients the farm villages and workers' districts,

the all-embracing unit of local economic and cultural development and the base for linking the towns with the countryside in all spheres of politics, the economy and culture.

All the Party and government policies directly come down to the farm villages via the county, and the farmers are kept informed of the Party policies through the medium of the county.

The county serves as the unit for the development of local industry, and directly guides the development of agriculture.

The rural construction, too, is undertaken with the county as the unit.

Local supply work, education, culture and health services also develop with the county as the centre.

It is through the county that the farmers form production and economic ties with the working class and learn urban culture and mode of life.

As can be seen, in Korea the county plays a very important role in the development of the socialist countryside as the base for accelerating the technical, cultural and ideological revolutions in the rural areas, connecting the towns and the countryside and realizing the political, economic and cultural support of the towns to the countryside.

The socialist rural theses advanced by the great leader President Kim Il Sung has come true in Korea and is proving its worth. Its great vitality has been fully confirmed through practical life.

The looks of Korea's countryside has undergone a radical change in the past decade since the publication of President Kim Il Sung's theses. It has become a most advanced socialist countryside in the world.

In the past, under Japanese colonial rule, the countryside of Korea had remained extremely backward and had been no more than an object of exploitation and pillage.

At the time the Korean peasants had no access to modern machines, and their farming methods were deplorably backward. The level of agricultural production was very low. The peasants were removed far from modern civilization. They suffered from a chronic famine, living in the mudhuts devoid of electric lamps.

Now let's go over to the successes made in the DPRK by implementing President Kim Il Sung's theses on rural question.

Today the countryside of Korea has become a rural paradise in the true sense of the term. Drawing on the successes of the rural technical revolution, every branch of agricultural

production is advancing at an unusually rapid pace on the basis of modern technology.

In the Korean countryside where the tasks of irrigation and electrification have already been fulfilled, the task of comprehensive mechanization is now being carried on in full force.

At present 70,000-80,000 tractors (in terms of 15 h.p.) are working in the fields of Korea. The number of tractors for every 100 hectares stands at 3-4. This means that Korea has attained the highest level in the world in the number of tractors for every 100 hectares.

Not content with this success, however, the DPRK is continuing to strive to bring the number of tractors to 8-9 per 100 *chongbo* (about 100 hectares).

If this comes true, the agriculture of Korea will be completely industrialized.

More, with the promotion of all-round chemicalization of agriculture, the amount of application of chemical fertilizer per hectare has reached an unusually high level of more than one ton.

Weeding is done with herbicides in Korea.

All these show that Korea's agriculture which relied upon the primitive farm tools in the past has now entered the stage of industrialization and modernization, the stage on which farming is done with machines, not by hand.

Grain output has sharply grown thanks to the concrete measures taken and the successes made in all branches. With an agriculture on such a level, there must be nothing to fear.

Agricultural production has increased every year without being restrained by any bad weather conditions.

This year grain output will reach 6.5 million tons, the target set for 1976, the last year of the Six-Year Plan.

A few years later, it will add up to ten million tons.

Ten million tons of grain output in the DPRK whose arable land is hilly for the most part and amounts to no more than two million hectares—this is a wonder in every respect.

The Korean countryside has registered signal successes in the field of culture.

The farmers have markedly raised their standards of general and technical knowledge and cultural level. Twenty-six years ago, 80 per cent of the peasants had been illiterates, but today they have all attained the knowledge of middle-school graduates.

Each cooperative farm has dozens of engineers and assistant engineers.

Compulsory free ten-year senior middle school education and preschool education are in force in the countryside like in towns. Under this educational system, all boys and girls of rising generation aged from 6 to 17 are acquiring general knowledge and necessary technology. The children below six years old are growing up happily at rural creches and kindergartens, their parents are freed from worries about their education and mothers can work on the fields at ease.

Each farm house has a radio set and the TV network covers the whole land.

Every farmhouse gets newspapers, magazines and other publications, and the farmers read them every day.

With the implementation of the rural theses concerning the cultural construction whose detailed tasks were set forth at the Congress of the Workers' Party of Korea held in 1970, water was laid on in every farm household and bus-service opened in every rural village.

Art performances are given regularly at the hall of culture and films are displayed in the cinema house in every ri. Thus, the farmers can enjoy a cultural life to their hearts' content.

The former rural *ri* clinic has been turned into a hospital furnished with such specialized sections as internal medicine, surgery, dental surgery, paediatrics and gynecology.

When taken ill, a farmer need not go to town as he can receive immediate treatment at the hospital of his village.

People had in mind mainly advanced capitalist countries when they approached the problems of land and agricultural cooperation.

Today, the great President Kim Il Sung's thinking and theory on the solution of the rural question serves as a real guide. They have furnished exhaustive answers to all rural problems raised by our times.

President Kim Il Sung's original and sagacious thinking on the solution of the rural question represents a great programme for ridding the peasants of all fetters and building a developed countryside thirsted for by all human beings. It is a veritable encyclopedia for the solution of the rural question.

President Kim Il Sung's great thinking and theory on the solution of the rural question is a precious wealth not only for Korea but also for all the people of the third world countries and progressive mankind.

We are convinced that only by arming ourselves, first of all, with this thinking and theory, can we unfailingly turn

our present backward countryside into an advanced one in the near future.

President Kim Il Sung's great thinking on the solution of the rural question shows us a clear and straight road to attaining this goal.

Only by firmly relying on the scientific guiding theory of President Kim Il Sung and following the practical examples of Korea, will the third world people be able to readily solve the rural question which may crop up in any stage. Because, we tackle the same problem which, of course, may assume some different features according to countries.

President Kim Il Sung's thinking on the solution of the rural question, his rural theses in particular, has shattered the calumnies of the imperialist reaction on the socialist rural economic system and demonstrated to the world the true superiority of this system.

The imperialists flung mud at the socialist countries, saying: "They do not know how to solve the rural question."

The rural theses of President Kim Il Sung and the reality of the Korean countryside which is developing apace ceaselessly under the ray of the theses show the superiority of the socialist system and encourage the third world people while dealing a fatal blow at the imperialists.

We participants in this seminar are conscious of our great responsibility for radically transforming our countryside. This accords with the noble aspiration of the third world people. We should, therefore, make a deep study of the theses and master President Kim Il Sung's thinking and theory on the rural question.

This seminar will make a great contribution to strengthening the friendship and solidarity of the third world people and their many-sided cooperation.

(This is the report to the scientific seminar on the tasks of the third world people for the solution of the rural question, which was held in Togo in October 1974.)

## SOCIALIST RURAL CONSTRUCTION IN THE DPRK AND THE “RURAL THESES”

In February 1964, ten years ago, President Kim Il Sung made public the *Theses on the Socialist Rural Question in Our Country* (hereinafter abbreviated to the “rural theses”) and elucidated the general policy of the socialist rural construction in the Democratic People’s Republic of Korea. Guided by this policy advanced by President Kim Il Sung in the “rural theses”, the Korean people set about the building of a socialist countryside and have scored good results in the past decade. Indeed, an amazing leap has been made in the socialist construction of Korea. In 1973, many cooperative farms, for instance, more than doubled their agricultural production compared to the preceding year. At the National Congress on Agriculture held on January 10, 1974 President Kim Il Sung made a speech, *Let Us Further Consolidate and Develop the Great Successes Achieved in the Building of a Socialist Countryside*. The great successes would remain a glorious chapter of history. Such a dazzling advance can be seen in all domains — politics, the economy, ideology, culture, technology, etc. All these glaring achievements, I think, fully manifest the validity of the policy of the socialist rural construction outlined in the “rural theses” as well as the great vitality of the correct theory on it. The fruits of the revolution born in the ideological, technical and cultural spheres over the last ten years also show that the “rural theses” specifies the stand to be taken toward the rural question following the establishment of the socialist system in the countryside and provides a correct way for its final solution. At the same time, they go to show that the “rural theses” has made a great theoretical contribution to the solution of the task which is most complex and important in the Marxist-Leninist theory today on the way to communism. Viewed from this angle, it will be no exaggeration to say that the “rural theses” has already held a firm position as a document of classical importance in Marxism-Leninism and in the theory on socialist construction.

## 1. THE INTERNATIONAL EXPERIENCE IN SOCIALIST CONSTRUCTION AND THE POSITION OF THE "RURAL THESES"

The "rural theses" is a programme which has systematized the policy of the rural construction to be undertaken in the period following the reform of ownership system and the cooperativization of agriculture through the socialist revolution, that is, in the period after the establishment of the socialist system in the countryside. It was published as an established one based on the classical Marxist-Leninist theory after making a thoroughgoing study of the specific reality and conditions of the socialist construction in the DPRK. It lays main stress on elucidating the general prospective of the building of communism and outlining its major tasks after the fulfilment of the basic tasks of the socialist revolution and the establishment of the socialist system in the countryside. It is based on the idea that the revolutionization of the popular masses, namely, the ideological revolution, is the motive force propelling history and that socialism and communism can be built only by the strength of the popular masses who are conscious of their being masters of construction. This means that the "rural theses" is an upshot of President Kim Il Sung's Juche idea and its concrete expression.

The Marxist-Leninist theory on the peasant and agricultural questions has some typical propositions which proved to be established classics. For one thing, there is a proposition that in the revolution of the countries in a backward state, priority should be given, as a prerequisite for the liberation of the agricultural productive forces, to the reform of the feudal and semi-feudal landownership, that is, to the agrarian reform. This proposition was practically confirmed by many countries, and the agrarian reform has become a revolutionary task of each country, regardless of its peculiarities. We can cite another classical proposition which has the universal validity in the stage of socialist revolution. It is that in the condition where the small-peasant economy holds an overwhelming proportion, agricultural cooperativization, an important component of the socialist revolution, presents itself as an indispensable task in

the course of strengthening the worker-peasant alliance. These propositions were all theorized in the stage of Lenin.

In view of such classical theorization in Marxism-Leninism, it may be said that by the time the "rural theses" was taking shape in the 1950's-1960's no sufficient theoretical answer had been given to the question of how to build communism in the countryside after the establishment of the socialist system. This might be ascribed in some way or other to the specific historical circumstances of the world socialist system after World War II. The Soviet Union which had been treading the road of socialism most ahead of others by the first half of the 1950's needed a cooperation system in which it imported a great deal of farm produce from the countries newly building socialism and, furthermore, from other countries including the third world countries, while exporting manufactured goods, productive materials in particular. With such historical background the Soviet Union failed to see the importance of the rural construction at home. More, in the second half of the 1950's when the world socialist system as a whole felt the pressing need of a theoretical answer to the question of the rural construction under socialism, the revisionist trends raised their heads internationally, and this, it may be said, made it more difficult to acquire that answer. Such was the situation of the socialist countries from the latter half of the 1950's to the 1960's.

That was why socialist agriculture had shown the snail's paces, and what was worse, there had often arisen even the need to import a large amount of grain from capitalist countries to keep industrial development, just at a time when so high a hope was placed in socialism by those peoples and nations aspiring after the emancipation of the whole world and independence. That state of affairs had remained fresh in our memory only a few years ago. It provided the imperialist side with the best pretext for shaking the prestige of socialism. And in that condition, it had also been impossible to stress and reason the need to follow the road to communism. What the imperialist side had mainly insisted in its international propaganda campaign against socialism at the time was: the solution of agricultural question is above the reach of socialism. It was under such international circumstances that the "rural theses" based on the principle of Marxism-Leninism and suitable to the reality of the socialist construction in the DPRK was made public as a programme of universal validity after the establishment of the socialist system in the countryside. Its publication has indeed

a great significance. It must be said that when the "rural theses" was just published, the world public failed to recognize its great programme and tremendous theoretical contribution, excepting the Korean people who had put an absolute faith in the leadership of President Kim Il Sung and devoted themselves to study and construction according to the policy of rural construction set forth by the "rural theses". But, it is quite understandable.

Every success made in the building of the socialist countryside in the past decade following the publication of the "rural theses" shows us today that under socialism the rural question presents itself as a revolutionary task, that the solution of this task is a historic mission of the dictatorship of the proletariat, that its keynote is to working-classize the peasants, and that the working class should do its utmost to guide and assist the peasants. It can be said that through the reality of Korea building socialism the "rural theses" has indicated the way to the final solution of the rural question under socialism and paved a correct way to the building of communism.

## 2. THE BASIC IDEA OF THE "RURAL THESES"

In consideration of the present situation of construction in socialist countries, they are distinguished from one another in their conceptions and policies on the rural question under socialism, letting alone the so-called economic reforms which were carried out mostly in the 1960's and their general character. But, it cannot be denied that in many cases they assume one common feature in the viewpoint that the rural question poses mostly as an economic affair, not as a question of revolution, when ownership system is reformed and the socialist system is established in the countryside as the principal tasks of the socialist revolution. Accordingly, in this case the central tasks are confined exclusively to the economic aspect very strikingly and proceed from how to increase the agricultural productive forces and improve agro-technology. Of course, the agricultural productive forces should be increased and agro-technology be improved uninterruptedly under socialism. It goes without saying that the successful construction of socialism is impossible without incessantly boosting the agricultural productive forces and lifting the level of agro-technology along

with industry. But, the trouble is that they all regard this as the one and only task.

As mentioned above, in the DPRK guided by the "rural theses", many cooperative farms more than doubled agricultural production last year over the preceding year. This is quite a wonderful success in the rural construction and is the result of the development of the agricultural productive forces and technology. It came from the fulfilment of the tasks involved in the "rural theses". But it must be noted that the "rural theses" does not set the goal of such economic successes alone.

President Kim Il Sung said:

**"The theses on the rural question points out that the ideological, technical and cultural revolutions must be thoroughly carried out and an undivided sway of the property of the whole people be established in the countryside to eliminate the differences between town and country and the class distinctions between the workers and the peasants and build a classless society."**

As clearly expressed in this remark of President Kim Il Sung, in which the main contents of the "rural theses" are condensed, the "rural theses" is not a programme merely designed to develop agricultural production and technology, laying one-sided stress on the economic aspect. It is a revolutionary programme for thoroughly carrying on the revolution in the countryside for the complete victory of socialism after the accomplishment of the main tasks in the period of the socialist revolution and the establishment of the socialist system, and for ironing out the class distinctions between the workers and the peasants and building a classless society, a communist society.

The "rural theses" is based on the idea of continuous revolution that the working class must assume the leadership of the peasants to continue the revolution even after the establishment of the socialist system in the countryside; it also involves an idea that the dictatorship of the proletariat must be further strengthened to discharge its historic mission of eliminating the class distinctions between the workers and the peasants. The "rural theses" is a rural construction programme. Yet, it is not confined to the peasantry and agriculture; it is also a programme of the working class itself. It may be right to say in short that it is a guiding compass for "industrializing agriculture and working-classizing the peasantry". We must see, therefore, that it is a programme closely related with an ideological problem and that it forms a very important component of the general programme for the building of communist society.

### 3. THE BASIC CONTENTS OF THE “RURAL THESES”

The socialist system was established in the countryside of the DPRK in 1958 with the completion of the major tasks of the socialist revolution—the reform of ownership system and the cooperativization of agriculture. In his report delivered at the National Congress of Agricultural Cooperatives in January 1959, President Kim Il Sung summed up the victory of agricultural cooperativization and put forward the general policy for a new advance. Then he gave on-the-spot guidance to the Chongsan Cooperative Farm, and in this course he advanced a guiding policy centred on the mass line, as a basic policy for correct management of a socialist agriculture. Along with this, President Kim Il Sung set forth noteworthy policies in succession for the improvement of work method of the county party organizations, the enhancement of the role of county in developing local industries and agriculture together, the strengthening of work of the county cooperative farm management committee and so on. All these policies for rural construction were systematized to form a fundamental programme, and there came into being the “rural theses”. The “rural theses”, therefore, has very rich contents giving a detailed account of its basic idea, and serves as a systematized general programme.

President Kim Il Sung wrote in the “rural theses”:

**“For the successful solution of the peasant and agricultural questions under socialism, it is imperative to adhere firmly to three basic principles in rural work.**

**“First, the technical, cultural and ideological revolutions should be thoroughly carried out in the rural areas;**

**“Second, the working-class leadership of the peasantry, the assistance of industry to agriculture, and the support of the towns to the countryside should be strengthened in every way;**

**“Third, the guidance and management of agriculture should be brought continuously to approach the advanced level of enterprise management of industry, the bonds between all-people property and cooperative property should be strengthened, and cooperative property should be steadily brought closer to property of the whole people.”**

As seen above, the principles of rural construction under

socialism which are proposed in the “rural theses” are: (1) to thoroughly carry out the technical, cultural and ideological revolutions in the countryside; (2) to strengthen the working-class leadership of the peasantry, the assistance of industry to agriculture and the support of the towns to the countryside; (3) to bring the guidance and management of agriculture to the level of those of industry and strengthen the bonds between all-people property and cooperative property. Such three principles are closely linked with one another and form a unified system in materializing the idea of eliminating the differences between town and country and the class distinctions between the workers and the peasants. Let me explain below the mutual relations of the three principles.

#### **(1) TECHNICAL, CULTURAL AND IDEOLOGICAL REVOLUTIONS IN THE COUNTRYSIDE**

The first principle for the solution of the socialist rural question consists in thoroughly carrying out the technical, cultural and ideological revolutions, and it represents the central revolutionary task in solving the rural question. This principle is based on the recognition and theory that the stage of socialism assumes, as mentioned above, a transitional character as the first stage of communism and that in this stage the historic mission of wiping out the vestiges of the old exploiter society presents itself as the task of the dictatorship of the proletariat. Now, the three revolutions, technical, cultural and ideological, assume each their own missions on the corresponding fronts, while interacting on one another. The “rural theses” points out that these three revolutionary tasks should be carried out conceretedly and be bound up with one another. Technology, culture and ideology all alike presuppose the independent activity of the popular masses, and they cannot exist apart from men. The keynote of the Juche idea is that the enthusiasm of the masses of the people can be brought out only when they are all conscious of their being masters. Accordingly, the “rural theses” considers it imperative to carry out the technical, cultural and ideological revolutions conceretedly and in close combination as the principal revolutionary tasks. At the same time, it lays down the principle of putting importance on the ideological revolution, keeping it ahead of all other work and carrying out the technical and cultural revolutions with it as the core. This is based on the perception that the ideological revolution of the

masses of the people presents itself as the most difficult problem under socialism. At the same time, it is a very important suggestion that the ideological remoulding of the peasants and their working-classification through it are an ultimate guarantee for the solution of the rural question.

## **(2) WORKING-CLASS LEADERSHIP OF THE PEASANTRY, THE ASSISTANCE OF INDUSTRY TO AGRICULTURE AND THE SUPPORT OF TOWN TO THE COUNTRYSIDE**

As the second principle, the "rural theses" proposes to strengthen the working-class leadership of the peasantry, the assistance of industry to agriculture and the support of town to the countryside. In capitalist society town exploits the countryside and, accordingly, it is a rule that the latter lags behind the former technically and culturally. The more backward the conditions are, the more conspicuous this trend is. Hence, inevitably crops up an idea of neglecting the peasants, agriculture and the countryside under capitalism. To put an end to this idea left by the exploiter society and eliminate the backwardness of the countryside constitutes one of the indispensable conditions for the advance of socialism. In case the task of the socialist revolution should be carried out under backward conditions, accumulation for socialist industrialization cannot but rely mainly on that of agriculture. Agriculture thus provides the basis of socialist industrialization at first. The peasants, along with the working class, form the main force in socialist construction. After the establishment of the socialist system, the working class should set up a system under which it directs, assists and supports the countryside with might and main in order to carry out the technical, cultural and ideological revolutions there. This is the way to dynamically promote the worker-peasant alliance and manifests the revolutionary stand of the working class to advance toward communism, hand in hand with the peasants. To get the correct idea of this principle, we must see how it has been embodied. Its concrete forms are: the total abolition of agricultural tax in kind, the supply of tractors and other farm machines, the assistance in agricultural production through price policy, and guidance, assistance and support to the peasants' life as a whole in the fields of culture, education, medical service, etc.

### **(3) GUIDANCE AND MANAGEMENT OF AGRICULTURE AND THE STRENGTHENING OF THE TIES BETWEEN ALL-PeOPLE PROPERTY AND COOPERATIVE PROPERTY**

The third principle of the “rural theses” is that the guidance and management of the rural economy should be brought up to the level of industry and that the bonds of all-people property and cooperative property should be strengthened and the latter be steadily brought closer to the former. It thus consists of two propositions which are related with each other, while differing from each other in content. It may be said that these two propositions indicate the concrete political orientation of the guidance, assistance and support rendered according to the second principle by the working class, industry and town in building a socialist countryside, and clarify the basic conditions for promoting the technical, cultural and ideological revolutions, the central tasks. And it can also be said that the two propositions expound the role of the county as the base for pushing forward the revolution in the countryside and the principle of work for the county cooperative farm management committee which forms the guiding core in the countryside. The “rural theses” attaches importance to the new function of the county as the base for stepping up the revolution in the countryside, as the base for the working-class leadership of the peasantry, the assistance of industry to agriculture and the support of town to the countryside. This means that the position of the county which had served as the base for ruling the peasants and exploiting the countryside in the old society has been utterly changed under socialism and that the function of the county is defined in such a way as to develop the countryside and working-classize the peasantry.

The new system of agricultural guidance erected on the basis of the “rural theses” is a system in which the state organs devoted to agricultural guidance (the county cooperative farm management committees for counties) exercise unified control over the material and technical means and technical forces of the state and ensure effective guidance, assistance and support to agriculture. Under this system the guidance is different from the old one which exclusively relied on the administrative method. It applies the method of enterprise management whereby the agricultural cooperative economy and its management are brought closer to the advanced enterprise management of industry to get rid of their dispersed and unorganized character. And we may be describing it as the method of shaking off bur-

eaucracy in the state guidance to agriculture. By exercising unified control over the material and technical means and technical force of the state and intensifying guidance over the cooperative economy by the industrial method the state agricultural guidance organs have tightened and developed the relationship between all-people property and cooperative property from the commercial into a productive one as well within the bounds of the cooperative economy. This helps not only accelerate the development of agricultural production but also greatly promote the technical, cultural and ideological revolutions in the countryside. The results of the rural construction undertaken over the last ten years in accordance with the "rural theses" show that the cooperative farms in the DPRK have made a really wonderful advance in production and stepped much over the limits of co-operative property to bring it markedly close to all-people property.

The National Congress on Agriculture held in the DPRK from January 4 to 10, 1974, summed up with immense pleasure and pride the labour results of the last decade made in the socialist rural construction guided by the "rural theses", and took specific measures for consolidating and developing these results. All this glaringly shows that the "rural theses" is the correct guideline for vigorous rural construction and opens the highway of construction before the entire Korean people. It may be said that the theories and policies outlined in the "rural theses" not only fully conform to the socialist construction in Korea but also show all other countries the way of socialist rural construction and the road to communism.

(This article was published in the No. 3, 1974, of the Japanese magazine *Agriculture of Asia*.)

## ON THE OUTSTANDING STRATEGY OF ANTI-IMPERIALIST, ANTI-US STRUGGLE OF COMRADE KIM IL SUNG

**Daniel Mba Mezoo**

Head of the Delegation of the  
"African Student Group for the  
Study of the Revolutionary Philo-  
sophy of Comrade Kim Il Sung"  
in Europe

It is an unparalleled honour for me—an honour over which I am infinitely happy—to participate in this Pan-African Seminar which is taking place in Freetown, the lovely capital of the fraternal people of Sierra Leone, which has the privilege of being inhabited by His Excellency the President of the Republic, Siaka Stevens, whom we respect and venerate at this moment.

Allow us to thank, first of all, the Preparatory Committee of the Pan-African Seminar on the Juche idea of Comrade Kim Il Sung, which kindly organized this important assembly which will contribute to the strengthening of solidarity, and to the consolidating and development of friendship among the peoples of the third world in their common struggle against colonialism, neo-colonialism and imperialism, with a view to obtaining independence and peace.

It is with the glory and infinite pride of being a student of the great revolutionary philosophy of Comrade Kim Il Sung, the great leader and genius of the world revolution, that I permit myself to take the floor to speak of the correctness and vitality of his outstanding strategy of anti-imperialist and anti-US struggle.

Today, we are holding for the first time a Seminar grouping the representatives of study circles or study groups devoted to the great revolutionary philosophy of Comrade Kim Il Sung, at a time when the African peoples of Angola, Mozambique, Guinea-Bissau, Sao Tome and Principe are struggling, arms in

hand, against Portuguese colonialism and for national independence. This Seminar is being held at a moment when our brothers in Zimbabwe, South-West Africa and South Africa are effectively demanding their right to liberty, while struggling against the white minority regime and against the racist policy of apartheid which are massacring the African peoples of that rich part of our dear continent. It is taking place also at a moment when the American imperialists are threatening the peace of the world in Vietnam, Cambodia, Laos and in south Korea, occupying by force these Asian countries and massacring — while supporting the reactionary regimes of these countries — the peoples of these countries, the peoples of Indo-China, on their own soils. It is taking place at a moment when the reactionaries are violently and mercilessly attacking the progressive forces of Latin America which are demanding total independence and the complete liquidation of their countries' puppet regimes, which are supported by the imperialists headed by Yankee imperialism.

This Seminar is taking place also at a moment when the youth, students, workers and progressive forces of the capitalist countries are effectively demanding the improvement of their working and living conditions and the immediate elimination of racism, unemployment and the system of monopoly capitalism. Finally, it is taking place at a moment when the Arab and Palestinian peoples are struggling, with arms in hand, against Israeli Zionism which, supported by American imperialism, is occupying Arab territories and Palestine.

We think that the triumph of the African and world revolution implies ideological work, for the latter is indissolubly linked with the liberation struggle. The progressive forces of the African homeland are working with a view to deepening still further the revolutionary consciousness of all those who are prepared to sacrifice their lives for the safeguarding of the interests of all the oppressed, who are victims of that inhuman, repugnant system set up by colonialism, neo-colonialism and imperialism. Once this ideological work will have been concretized, the enemies of progress will be revealed and fought, and their intrigues and their languages exposed.

While making use of these experiences and lessons, our group raised as a key question the struggle for the African revolution and for the complete unification of our continent, and of arming ourselves with the revolutionary ideas of Comrade Kim Il Sung, who is an eminent revolutionary leader of the

contemporary world, and we have waged a determined struggle for the solution of this question.

This is also why we organized a circle, of which I am the leader, the name of which is "the African Student Group for the Study of the Revolutionary Philosophy of Comrade Kim Il Sung". This circle, comprising progressive African students, is studying profoundly the ideas of the great revolutionary philosophy and the glorious revolutionary history of Comrade Kim Il Sung, the great leader of the world revolution.

We young African students have procured the works of the respected and beloved leader and his biography, which we have read and reread with zeal. We have turned into our blood and bones the great invincible revolutionary ideas of the respected leader, and we have lived and struggled in his conception of the revolutionary world.

Why are we young African students, devoted to peace and liberty, studying—at the risk of our lives—the works of Comrade Kim Il Sung, and why are we struggling—at the risk of our precious lives—to defend effectively his great ideas?

It is because we are convinced that the great revolutionary ideas of Comrade Kim Il Sung, the sun of the world revolution, ideas the heart of which is the idea of Juche, constitute the invincible revolutionary banner which will guide the fighters for African freedom to final victory in their struggle for total independence and the complete unification of the African continent.

Comrade Kim Il Sung, basing himself on his great Juche idea and developing in a creative manner the doctrine of Lenin concerning imperialism in conformity with the new historical conditions of our times, has advanced the theory of modern imperialism and has thus provided the scientific and theoretical basis for the strategy of the anti-imperialist and anti-American struggle, which is the crucial question of our times. Comrade Kim Il Sung has taught, concerning the nature of modern imperialism, that:

**"It is the nature of imperialism to perpetrate aggression and plunder. Imperialism which is not aggressive would no longer be imperialism. Imperialism will not change its aggressive nature before it dies."**

The scientific idea of Comrade Kim Il Sung concerning the nature of modern imperialism is a powerful weapon for the revolutionary peoples, which permits understanding modern imperialism and adopting certain attitudes and positions with respect to it.

The fascistization of politics, the militarization of econo-

mies, the decadence of culture, the unprecedented intensification of the exploitation and plundering of oppressed nations and exploited peoples, the incessant application of the policy of aggression and war—all this, the respected leader has indicated, constitutes the important character of modern imperialism.

Comrade Kim Il Sung, the genius of the revolution, has also provided a general enlightenment on the neo-colonialist policy of modern imperialism. As he has clearly taught, today in many countries of Asia, Africa and Latin America, the imperialists have corrupted such rightist strata as the representatives of the upper strata of the military juntas which have degenerated into reactionary positions, and the upper strata of the tribes, in order to set up puppet powers and to apply there the policy of colonial enslavement. And when these puppets become an inconvenience to their colonial policies, they do not hesitate to resort to coup d'état in order to replace them with others and to perpetuate there their military and fascist dictatorships.

The respected and beloved leader has taught that the imperialists' policy of economic enslavement of the underdeveloped countries constitutes one of the most important characteristics of neo-colonialism. Today, the imperialists are realizing their ambition of overseas expansion by means of their so-called "aid" policy, under the fine-sounding slogan of "common development of the underdeveloped countries", and they are opening the way towards overseas aggression with monopoly capital. The "aid" of the imperialists is the important means of their aggression and plunder, and the principal support for capturing the economic levers in numerous countries of the world, as well as the instrument for grossly interfering into the affairs of other countries and voiding their political independence of any significance whatsoever. The modern imperialists are also trying, through ideological and cultural penetration, to paralyze the consciousness of national independence and the revolutionary consciousness of the peoples of other countries, to spread among them illusions with respect to imperialism, to instil in them national nihilism and to dissolve these countries from within.

The basic strategy of the world revolution illuminated by Comrade Kim Il Sung is scientific in the sense that it indicates the central link around which all the anti-imperialist revolutionary forces must be concentrated; it is the great strategy leading the revolutionary cause of the peoples to its final victory.

The respected and beloved leader has presented above all

other things a militant strategy which requires that the people of the small countries unite to dismember international imperialism, headed by American imperialism, on the basis of the fact that the most basic question in the anti-imperialist struggle is that the people of the countries which are carrying out the revolution should reject servility towards the big powers, consisting of turning to other countries, and should adopt a position of responsibility with regard to the revolution of their own countries.

Comrade Kim Il Sung, the great leader of the revolution, has perceived with keen sense the position and role of Asia, Africa and Latin America in the development of the world revolution and the reactionary nature of the world strategy and "new policy" practised by the imperialists, and has laid out a line of strategic, offensive conduct consisting of strengthening the militant solidarity of the peoples of the countries of Asia, Africa and Latin America who are waging the revolution and those countries which are struggling, and of dealing powerful collective riposts to international imperialism headed by American imperialism.

Comrade Kim Il Sung has also taught that Asia, Africa and Latin America occupy 71% of the total territory of the lands of the world. More than two-thirds of the world's population live on it and they own inexhaustible natural resources. Imperialism has grown and it has fattened by sucking the blood of these peoples and by wrenching their wealth from them. If both old and new colonialism were completely eliminated in Asia, Africa and Latin America, neither imperialist Western Europe nor imperialist North America could exist. The anti-imperialist and anti-colonialist struggle of the peoples of Asia, Africa and Latin America is a sacred struggle for the liberation of hundreds of millions of people who are oppressed and scorned, and at the same time it is a great struggle to cut this lifeline of world imperialism.

For more than twenty years, the American imperialists have occupied the southern half of Korea. American imperialism is exercising its colonial domination over south Korea and has made of it a military base with the intention of invading all of Korea and Asia. While the American imperialists suffered a shameful defeat in the war of aggression against the Democratic People's Republic of Korea, they have not yet abandoned their aggressive intention of reconquering all of Korea, and they are incessantly manoeuvring to provoke a new war there. The immediate supreme task of the Korean people is to liquidate the

colonial system of American imperialism in south Korea, to complete the revolution and national liberation and to achieve the reunification of the country.

“For the Korean people to achieve the cause of national liberation,” says Comrade Kim Il Sung, the supreme leader of the Korean revolution, “forces must be prepared along three fronts: strengthen the socialist forces in north Korea; increase and accumulate the revolutionary forces in south Korea; and develop the international revolutionary movement and strengthen solidarity with it.” “North Korea,” the respected and beloved leader continues, “is the base of the Korean revolution.... We are striving to strengthen and develop the revolutionary forces in north and south Korea and, at the same time, to cement solidarity with the international revolutionary forces.... We maintain that all the anti-imperialist forces of the world should unite in a joint struggle against US imperialism, and we have been working consistently to achieve that goal.”

This is why we support the struggle for the liberation and reunification of Korea, headed by Comrade Kim Il Sung, the respected and beloved leader of the entire Korean people. The effective policy to which the Democratic People's Republic of Korea adheres and which was outlined by Comrade Kim Il Sung in the sphere of international relations, consists, in our opinion, of strengthening the unity and cohesion of the socialist countries, developing relations of friendship and cooperation with the newly independent countries of Asia, Africa and Latin America, and supporting and actively encouraging the peoples of these regions in their just struggles for liberation against colonialism, neo-colonialism and imperialism, and the peoples of all the countries in their revolutionary struggles. We consider this as an internationalist duty, and the Korean people, guided by the revolutionary ideas of their respected and beloved leader, will spare no efforts in this respect.

We declare our total support for the African peoples of Angola, Mozambique, Guinea-Bissau, Sao Tome and Principe who are struggling, arms in hand, against the colonialist forces of Portugal, for national independence. We support our brothers of so-called Spanish Sahara and so-called French Somalia in their struggle against the Spanish and French colonialist regimes, with a view to obtaining national independence. We support the African peoples of Zimbabwe, South-West Africa and South Africa who have shown that they could no longer submit to the tyranny and colonialist and racist regimes and to violence, by taking up arms to struggle against the colonialists,

racists and white minority regimes supported by international imperialism, headed by American imperialism. The victory and independence of the African peoples are certain.

Racist oppression and injustice, in whatever form they may occur, cannot be pardoned nor passed over in silence. Racism is a stain on the human conscience, and the sooner it is suppressed, the greater will be the chances of peace in the world. It is in the same context that we should consider the problem of racial discrimination which prevails in the United States of America. It must be shown that only an audacious and revolutionary attack on this shame and serious crisis of confidence of a racist nature in the United States of America can bring about a rapid solution. At any rate, we African progressives are convinced that by means of our deliberations we shall achieve a new significant step in contemporary history. An independent and united Africa is called upon to play a great role in the world. The battle is therefore begun, and we cannot remain outside the combat, so long as the desires and aspirations of our peoples have not been realized. Africa will surge forth, a brilliant star among the constellation of nations.

We support unreservedly the just sacred struggle of the Vietnamese against the American aggressors and for national salvation. We consider this struggle as the struggle for liberation of all the Afro-Asian peoples. This is why we condemn forcefully all the odious crimes perpetrated by the American imperialists who are intensifying their aggression against the Democratic Republic of Vietnam and are occupying South Vietnam by force. We demand that the United States of America put an end, once and for all and unconditionally, to its air-raids against the DRV, halt its dirty war of aggression against South Vietnam, withdraw all the American military bases from the region, recognize the National Liberation Front of South Vietnam and allow the South Vietnamese people to resolve their own internal affairs themselves.

Solidarity is our position with the Arab peoples struggling for the elimination of the consequences of the Israeli aggression, and particularly for the withdrawal of the Israeli troops from the Arab territories occupied since the aggression of June 1967. We consider the struggle for the independence of the Arab peoples as our own struggle, since the anti-Zionist and anti-imperialist struggle is one and the same.

We totally support the Korean people in their just struggle for the unconditional withdrawal of the American imperialist troops from south Korea, and for the realization of the peaceful

reunification of their country, without any interference by foreign forces.

The present Seminar has been convoked so that youth, students and revolutionaries of the third world may accomplish marvellously their mission of defending resolutely the great revolutionary ideas of Comrade Kim Il Sung and of propagating and disseminating them on a vast scale. Thus, our delegation is firmly convinced that the present Seminar will be a turning-point, marking the date of a more impetuous upsurge of the ideas of the great revolutionary philosophy of Comrade Kim Il Sung, permeated through and through with the idea of Juche—the banner of our times, and their broader propaganda and dissemination.

As for us, the youth, intellectuals and revolutionaries in Africa, considering the circumstances in which we find ourselves and the duties we must fulfil with respect to African society struggling for its liberty and its unity, a task falls to us which is both great and honourable, and that is the dissemination and propagation of the great revolutionary ideas of the respected and beloved leader, Comrade Kim Il Sung, the one and only guide directing the whole of the world revolution, as well as their safeguarding and their application.

Comrade Kim Il Sung said:

"To establish Juche means, in a word, to approach revolution and construction in one's own country with the attitude of a master. This means adhering to the independent stand of rejecting dependence on others and of using one's own brains, believing in one's own strength and displaying the revolutionary spirit of self-reliance, thus solving all problems for oneself on one's own responsibility. It also means maintaining the creative stand of opposing dogmatism and of applying the universal principles of Marxism-Leninism together with the experiences of other countries to suit the historical conditions and national peculiarities of one's own country."

Moreover, in conformity with the revolutionary exigency of these ideas, we share the destiny of the popular masses and devote ourselves entirely to the sacred battle of the African revolution and thereby become vanguard militants. We are the revolutionary soldiers of our dear African continent, who are determined to fight only for the liberty of the African peoples and for the revolution, and not for a certain honour or a certain recompense. Even if our bodies are torn and reduced to dust, we shall never vacillate or retreat along the path of the revolution. We shall always be faithful to the revolution; we shall

never fail to accomplish the revolutionary tasks incumbent upon us.

Before leaving you, our delegation has the honour to propose to this Seminar that it sends, in the name of all the participants in this important assembly, a message of support and solidarity to Marshal Kim Il Sung, General Secretary of the Central Committee of the Workers' Party of Korea and President of the Democratic People's Republic of Korea.

From the tribune of this Seminar, our delegation very sincerely desires—in expressing the ardent unanimous desires of the members of our African Student Group for the Study of the Revolutionary Philosophy of Comrade Kim Il Sung, the respected and beloved leader, the sun and affectionate father of the Korean nation and great revolutionary of the world—the victory of the Korean revolution, the reunification of that country and the continual prosperity of a reunified Korea, as well as international solidarity of all the peace- and freedom-loving peoples, the victory of the world revolution and the eternal happiness of humanity!

Long live Comrade Kim Il Sung!

Long live President Dr. Siaka Stevens!

Long live Africa! Long live the revolution!

(This is an address made at the Pan-African Seminar on the Juche idea of Comrade Kim Il Sung held in Sierra Leone in December 1972.)

## **THE JUCHE IDEA CONSTITUTES A GREAT, INEXHAUSTIBLE TREASURE OF THE INTERNATIONAL REVOLUTION**

**Amadou Bocoum**

Professor of Philosophy;  
Representative of the Peace  
Movement of Mali

This Seminar on the Juche idea of Comrade Kim Il Sung is taking place at an important turning-point in the evolution of our continent.

We thank very warmly the Government of the Republic of Sierra Leone for having authorized the holding of this important meeting in Freetown. We present our greetings especially to His Excellency, President Siaka Stevens, the great African patriot.

I present to this conference of men of science of the West African region, which is taking place today on the philosophic Juche idea of Comrade Kim Il Sung, the great leader of the Korean revolution, the fraternal greetings of the leadership of the Peace Movement of Mali, the militants of peace and of the Mali people as a whole.

On the occasion of this conference, the militants of the Mali Peace Movement address their feelings of respect to the great leader of the Korean people, the genius of the revolution, the eminent thinker and great theoretician of Marxism-Leninism, the founder of the philosophic idea of Juche.

Comrade Kim Il Sung's Juche idea constitutes a great, inexhaustible treasure of the international revolution for the peoples of all countries.

I wish to describe here the revolutionary essence, nature and content of the Juche idea of Comrade Kim Il Sung.

The great beloved leader of Korea said:

**"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of**

the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

The Juche idea of Comrade Kim Il Sung teaches Africa that the revolution of each country concerns first of all the people themselves who must undertake an energetic struggle, perceive and evaluate on their own responsibility all the problems confronting the revolution and the construction of the country, and resolve them through their own efforts, in conformity with the country's situation. It is only thus that the revolution and construction can be successfully accomplished.

On the basis of a general analysis of the position and role occupied by man in the revolutionary struggle for the transformation of nature, society and the nature of man as a social being, Comrade Kim Il Sung showed that independence is basic for man and that the revolutionary struggle is the permanent struggle of man to safeguard his independence.

Clearly, the Juche idea constitutes an appreciable contribution to the theory of the independence of man.

Thus, the Juche idea demands of all that they place the revolution of their country in the centre of their thinking and their revolutionary practice. The revolution and construction are the work of man. Consequently, in order to emerge victorious from the revolution, one must have a correct revolutionary concept of the world. In this context, it is important to arm oneself with an ideology and a point of view which will enable one to wage the revolution and carry out the construction of one's country on one's own responsibility and with an attitude worthy of a master. The Juche idea is based on this exigency of the revolution.

Comrade Kim Il Sung, the respected and beloved leader, said:

**"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal."**

Man has not only a physical life, but also a socio-political life. But the essential aspect for man is to be found in his socio-political life. Concretizing the idea of Juche means in brief adopting a dignified attitude toward the revolution of one's own country. This means adhering to an independent position consisting of rejecting the spirit of counting on others and thinking for oneself, of having confidence in one's own forces and of

making the revolutionary spirit prevail and thus resolving its problems always on one's own responsibility.

In other words, the revolution can be neither exported nor imported. Outsiders cannot make a revolution in place of us. The master of the revolution in each country is its people themselves, and the decisive factor for the victory of the revolution is the strength of that country itself.

Political sovereignty constitutes the foremost indication of a sovereign and independent state. A nation, whatever it may be, can only ensure the complete independence of its country when it exercises fully its right to political self-determination.

The Juche idea of Comrade Kim Il Sung, the great leader of the revolution, is a great revolutionary idea imbued with the principles of Juche in the ideology, sovereignty in politics, independence in the economy and self-defence in national defence.

Comrade Kim Il Sung has said:

**"All nations are equal and have the solemn right of national self-determination of deciding their own destinies for themselves. A nation can secure independence and freedom and attain welfare and prosperity only if it achieves complete political self-determination and exercises its rights taking them firmly into its hands."**

However, imperialism repeatedly violates the self-determination of peoples and manoeuvres to politically, economically and militarily enslave the nations.

The Juche idea is materialized in the principles of economic independence.

The great patriot Kim Il Sung has said:

**"Only when a nation builds an independent national economy can it secure political independence, make its country rich, strong and advanced, and achieve national prosperity."**

**"Economic independence is the material foundation for political independence. A country which is economically dependent on outside forces becomes a political satellite of other countries; an economically subjected nation cannot free itself from colonial slavery politically."**

Economic independence is the material basis of political independence. If it is not economically independent, it is impossible to become a politically sovereign country. Such are the general lessons of the Juche idea of Comrade Kim Il Sung from which Africa should draw continual inspiration.

The Juche idea is also reflected in the principles of self-defence in national defence.

The guide of the international revolution teaches us that

self-defence in national defence constitutes the military guarantee of a country's political independence and economic independence. So long as the world is divided into national states and, even more, so long as imperialism exists on this earth, one must have the capacity for self-defence in order to defend one's country against foreign aggression; if not, one cannot be sure of one's sovereignty or independence.

It is only thanks to a continual mobilization with one's own capacity for national defence that it is possible to confront imperialist aggression, to safeguard the gains of the revolution and to be able to support and actively encourage the national-liberation movements of the exploited and oppressed peoples.

We launch an urgent appeal to our fighting comrades in Guinea-Bissao under the clairvoyant leadership of Comrade Amilcar Cabral, Secretary General of the PAIGG, those of Mozambique under the leadership of Frelimo, of Angola headed by the MPLA, of Namibia, Sao Tome and Principe, and to all our brothers in South Africa, to tighten still further their ranks and to draw inspiration from the Juche idea of Comrade Kim Il Sung in order to successfully advance the glorious and revolutionary struggle of Africa for its total and effective liberation. No compromise with our class enemies. Be vigilant, resolute and intransigent towards international imperialism—the irreducible enemy of all peoples devoted to happiness, peace and justice.

On the national and international levels, the Juche idea of Comrade Kim Il Sung, the enlightened guide, is contributing to the advancement of the national, international and proletarian revolutionary movements. This idea is closely linked to the principles of proletarian internationalism. It systematically repudiates egoism and national chauvinism. This idea is the guarantee of the common cause through the unity of all the progressive and revolutionary forces of the world.

The writings of Comrade Kim Il Sung reflect the legitimate exigency of the development of the revolution in our times. It has linked organically the national and international duty of revolution. The Juche idea guides correctly the revolution and national construction toward sure victories.

The Juche idea teaches us that one must not separate independence and internationalism. To separate them would mean the loss and failure of the revolution.

Answering questions asked by Japanese journalists, Comrade Kim Il Sung defined the policy of the Workers' Party of Korea in these terms:

“We now hold fast to our principles in the efforts to achieve unity and cohesion among the socialist countries.

“Our principles are, firstly, to oppose imperialism; secondly, to support the national-liberation movement in colonies and the working-class movement in various countries; thirdly, to march on towards socialism and communism; and fourthly, to abide by the principles of noninterference in each other's internal affairs, mutual respect, equality and mutual benefit.”

The leadership of the Mali Peace Movement considers that this is a correct political line which corresponds to the requirements of the times.

We are convinced that the fundamental duty of each national sector vis-a-vis the international working class is above all to successfully carry out the revolution and national construction in one's own country. The victory of the revolution in a given country implies for that country the accomplishment of its international duty which consists of assisting, through its experiences, the accomplishment of the revolution in other countries and supporting and encouraging the liberation struggle of the peoples of the entire world to mobilize their own political, economic and military forces. It is only by basing oneself on national independence that international unity can be really consolidated. And authentic internationalism implies the necessity of successfully carrying out the revolution and national construction.

We are well aware that the great philosophic Juche idea of Comrade Kim Il Sung has been materialized in the brilliant reality of the Democratic People's Republic of Korea, the homeland of Juche.

The Government of the Democratic People's Republic of Korea has defined its political line in an independent manner in conformity with the concrete reality of its country, by adopting as its guideline the revolutionary Juche idea of Comrade Kim Il Sung. The Korean people are magnificently resolving all the problems confronting their revolution and its national construction in an original manner, while jealously guarding their political self-determination and their sovereignty.

It is with real satisfaction that we count the Korean people among the ranks of the progressive states of the world and witness their colours waving aloft in the international arena, with the same rights as the large and small nations.

Korea had been destroyed during the war, and American imperialism predicted that it would require more than one hundred years to rebuild it. However, in a short time, the heroic

Korean people, carrying high the revolutionary banner of the Juche idea advanced by Comrade Kim Il Sung, mobilized for the reconstruction of their independent national economy. By following invariably the line of conduct traced by Comrade Kim Il Sung, the great leader, the valiant Korean people have courageously overcome all the difficulties and economic backwardness and have transformed their country within several years into a powerful, highly industrialized socialist state, thereby astonishing the world with its vitality.

Korea has become today the country of Chollima, a country from all points of view, a valid model for the peoples. It is daily developing its relations with other countries on the basis of the principles of complete equality and reciprocal advantages. It is also making its very appreciable contribution to the newly independent countries, which justly appreciate this aid.

The Korean people have brilliantly applied the military line of self-defence based on the Juche idea of Comrade Kim Il Sung, the military genius strategist, and have thus made a great contribution to the Korean revolution and to the world revolution.

For Africa, which is engaged in a struggle for national liberation, Comrade Kim Il Sung constitutes an example to follow. He mobilized the Korean people, organized and directed for 15 years the anti-Japanese armed struggle against the Japanese imperialist aggressors, and achieved the liberation of his country. The victory in the great Fatherland Liberation War showed the people of the entire world that the Korean people and the People's Army under the leadership of Comrade Kim Il Sung, the great leader of the revolution, are invincible. That victory testifies, also, to the fact that people who rise up, arms in hand, for the liberty and independence of their country can defeat any enemy. This great victory of the Korean people destroyed in a systematic manner the myth of the power of international imperialism, thus encouraging hundreds of millions of fighters in their just struggle for national independence and freedom, and thereby opening a new period in the anti-imperialist and anti-colonialist struggle.

The Juche idea of Comrade Kim Il Sung, the founder of the Juche philosophy of Marxism-Leninism, is a consequent revolutionary idea deriving from the logical exigencies of the revolution itself and from the principles of Marxism-Leninism. This idea is meeting with the unanimous approbation of the revolutionary peoples of the world. In addressing their sentiments of

gratitude to Comrade Kim Il Sung, the great leader of the revolution, the founder of the great idea of Juche, the militants and revolutionary peoples of the world acknowledge Korea as the "Homeland of Juche". We are waging tirelessly a vigorous struggle against imperialism and colonialism for national independence, social progress, democracy, liberty and socialism, having always in mind the Juche idea of Comrade Kim Il Sung.

Today, the general situation of Korea is evolving very favourably with respect to the struggle of the Korean people to reunify their homeland by independent and peaceful means. The achievements of socialist construction scored in the northern half of the country under the banner of the idea of Juche are further consolidating the political and economic bases of the reunification, in complete independence, of the country, and are inspiring great hope and great confidence among the population of the south, forcefully encouraging them to struggle for the peaceful reunification of the homeland.

As I have shown in this report, the great philosophical idea of Juche of Comrade Kim Il Sung is of great theoretical and practical importance.

The Juche idea of Marxism-Leninism is a weapon of struggle for liberation, which demonstrates scientifically the objective thesis of the revolution and the fundamental reasons for this revolution. It encourages us and stimulates us in our daily struggle. It constitutes a powerful instrument in the service of the revolution for the creative transformation of nature, society and humanity as a whole and for the opening of a radiant future.

The formulation of the idea of Juche constitutes a historical contribution to the development of the philosophic theory of Marxism-Leninism.

Today, the forces of imperialism are deteriorating, while the forces of the peoples for peace and democracy, national independence and socialism are gaining in scope and force.

You know that one could speak endlessly of the idea of Juche. It inspires the life of an entire nation which, from a primitive agrarian situation, has become today, through the force and correctness of the idea, a highly industrialized state.

The leadership of the Mali Peace Movement hopes that the Juche idea of Comrade Kim Il Sung will daily inspire the peoples of Africa in their actions for the construction of a new Africa.

Glory and long life to Comrade Kim Il Sung!

Honour to the valiant Korean people!  
May the idea of Juche thrive and flourish for a world of  
peace, happiness and social progress!  
Long live international solidarity!

(This is an address made at the Pan-African  
Seminar on the Juche idea of Comrade  
Kim Il Sung held in Sierra Leone in December  
1972.)

## THE JUCHE IDEA AS APPLICABLE IN AFRICA

Arika Awuta-coker  
Managing Editor of *WE YONE*, the Official Newspaper of  
the Ruling All People's Congress  
of Sierra Leone

It is with profound pleasure that I make this little discourse on the Juche idea as applicable in Africa. I shall attempt to be only precise and effective.

When Comrade Kim Il Sung, the most respected leader of the peace-loving, revolutionary Korean people, promulgated his epoch-making Juche idea, it was immediately obvious to every true revolutionary the world over that this was a doctrine not to be confined to the friendly Koreans alone.

The Juche idea itself, embodied in the positive objectives of "independence in politics, self-reliance in the economy and self-defence in national defence" automatically unites the forces of freedom in the whole universe, in one common aim and aspiration: That of defeating the inimical trenches of imperialism, colonialism and suppression.

As the able Korean leader himself has painstakingly pointed out, the Juche idea is not new; it proceeds from the basic revolutionary principles of Marxist-Leninist doctrine.

Answering the questions raised by journalists of the Japanese newspaper *Mainichi Shimbun* on September 17, 1972, the most beloved Comrade Kim Il Sung emphasised that embodying the Juche idea means powerfully stepping up the revolution and construction from the independent and creative stands.

In other words, the revolution can only stand and succeed when it is constructed to suit local needs and intrinsic requirements of the people. This is where the Juche idea becomes the guiding light to all revolutionaries and progressives. The principle here involved propagates for a system which could only suit the local conditions of the respective country, thereby

ensuring the workable and practical effectiveness of the revolution.

Comrade Kim Il Sung has said:

**"To guarantee solid independence in politics, there must be a special guiding idea and a capacity for formulating all policies and lines solely in the interests of one's people and in conformity with the specific conditions of one's country, according to one's own judgement. The government that acts under pressure from or instructions of others cannot be called a genuine people's government responsible for the destiny of the people. A country with this sort of government cannot be regarded as an independent, sovereign state."**

It is indubitable; it can never be denied that a people and a nation can never stand if dependent on the principles that operate in another state.

Before positive concrete action can be taken it must first of all be considered in view of the characteristics and potential of the determinate factor: the people concerned. For isn't it possible that when policy A can work in state P, it could still not work in state Y?

For policy A to work in a given state P, it must first take into cognizance the basic elemental factors naturally predominating in that given state.

Here, the foremost factor is the human element: the people themselves and their natural environmental problems.

For every revolutionary, nothing is impossible and in fact overcoming the obstacles is the joy of every true revolutionary fighter. It can now be considered how applicable is the Juche idea in developing countries with special reference to Africa.

As has been said, the Juche as propounded by Comrade Kim Il Sung, is deeply embodied in the independence of the people in their politics, their self-reliance and self-defence in their own economy and national defence.

Marshal Kim Il Sung himself says:

**"Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction."**

In Africa, for example, where the entire African people are fighting for their very existence it is a basic prerequisite, if victory is to be won, for the revolutionary potential of the masses to be consolidated into one cohesive to the suppressive imperialist elements.

Here the Juche idea becomes most effective for: isn't it a truism that Africans should be free and independent in their own internal politics in order to guarantee real freedom?

As Marshal Kim Il Sung said, independence is what keeps a man alive. If he loses independence in society he cannot be called a man. If Africans lose their independence in politics, then they cannot be said to be independent even after they would have won some victory towards the objective of independence.

In order to become a master of its own destiny a nation must have an independent government and firmly guarantee political independence. It should be free to decide on its policy towards other nations and peoples and must not be subjugated to any other state. Without this necessary prerequisite, Africa cannot be said to be free.

Again as the Juche idea specifies, after independence has been won, the country—and here I refer to the African continent—must also have the means to retain the hard-earned freedom.

The Juche idea of self-reliance in the economy of the country comes into effect here. The economy of the people must be controlled by the people themselves. It is vital that Africans must be in control of their own trade and economic business if the strangle-holds of the invader should be broken.

If Africa is not in control of her own economy, the alien, inimical invader will recover from the first blow and will come back in the form of what the late Dr. Kwame Nkrumah called "neo-colonialism".

Following the Juche idea, the people of Africa must be trained in operating the business and economy of their continent, thereby ensuring progress in the essential reserves of the economy, necessary to promote the revolution.

The principle of self-defence in national defence is also important if the hard-won independence should be retained.

Here the African example of the revolutionary Guinean people is cited when they heroically resisted and defeated the imperialist, repressionist forces of the diabolical Portuguese two years ago. If the vigilant Guinean people had not consolidated their independence through consolidated national self-defence and built up the people's liberation army, the militia, their freedom would have been easily trampled by the inimical invaders.

The same is true in Sierra Leone, under the dynamic and charismatic leadership of the beloved President Dr. Siaka Stevens, when she defeated the reactionary revisionist attacks

from the enemies within and without, who were backed by imperialist, neo-colonialist devilish finance in 1971 and 1972.

What makes the Juche idea so all powerful in its application is the absolute underlying truth involved in the principle itself.

Isn't it indubitable that nothing could be more practical, more realistically revolutionary than dogma which advocates for self-reliance and self-dedication in everything?

This is the same underlying principle that motivates freedom fighters in Angola, Mozambique, Namibia and Guinea-Bissau to continue their ever powerful struggle against the forces of operation. That is why, despite all the devilish means employed by the suppressionist aggressionists, the courageous freedom fighters will remain victorious.

For they are fighting for their own freedom, their own independence as a prerequisite for their final emancipation, development and radical progress in every field vital to their existence.

This was the same preponderant principle when Dr. Kwame Nkrumah postulated his "philosophic conscientism".

This is the same principle motivating Dr. Nyerere's African socialism and East Africa's "humanism".

It should be the guiding force for Africa's total emancipation, for in order for Africa to become the master of its own destiny she must be able to be self-reliant in everything she does, be able to firmly guarantee her self-reliance and independence at all costs and however seemingly insurmountable are the obstacles.

It is a potent fact, that Africa like Korea has been and is still the target of vicious, sadistic exploitative attacks from colonialists and neo-colonialists making diabolic unscrupulous use of fifth columnists, reactionary renegades from among the Africans themselves.

It becomes, therefore, all too revealing that when Africa's independence has been achieved, employing the revolutionary dicta of the Juche idea, the Africans, in order to retain their hard-won freedom, must then powerfully step up the revolution and construction from the independent and creative stands.

This is again in accordance with the Juche idea. Africans must free themselves from arduous labour as the Juche idea advocates, by dynamically pushing ahead with the three major tasks of the technical revolution.

It is vital and imperative that Africans must devote themselves, must sacrifice themselves as the Koreans have done, in

creating and producing technique and material which would be most suitable for their own freedom from arduous labour but would also utilize the natural potentials of the African situation.

For the African is not like the European, or American, or Australian; and nor is Africa like Europe, America or Australia. Consequently the African must be different and his situation and potential must be different.

What might be good for the European, American or Australian might not be good for the African. It is first and foremost imperative that the African, after casting off the yoke of colonialism, must approach his reconstruction and that of his community with a view of his native situation.

This is what the Juche idea advocates.

As Comrade Kim Il Sung himself said, economic construction or technical revolution should not be designed for its own sake but serve as the means to provide the people with a fruitful life as the masters of the state and society.

In this regard, as Comrade Kim Il Sung pointed out and as our indefatigable, courageous and revolutionary President Dr. Siaka Stevens always emphasizes, education takes immense proportions.

Here education means revolutionary education. It should be the work of training the people to be social beings fully prepared mentally, morally and physically. The people should be trained to be more dynamic and progressive. They should become radicals and protagonists of the right.

They should always be prepared to use their revolutionary education to resist the enemy whenever they are attacked.

Education as Comrade Kim Il Sung has pointed out is basic for progress. Accordingly, it should be universal and compulsory, making it available to all.

Almost quoting Comrade Kim Il Sung, the Juche idea as applicable to Africa has no end to it. It is practical and therefore it is progressive. It is not a theory for theory's sake for it is logical and pragmatic.

Africa needs a pragmatic, progressive, revolutionary doctrine which can be implemented in the African struggle and fight for independence and growth.

The Juche idea is that doctrine. Africa therefore needs the Juche idea.

Long live the friendship between our two revolutionary freedom fighters, Comrade Marshal Kim Il Sung and Comrade President Dr. Siaka Stevens!

Long live the Juche idea!

Long live the freedom fighters of the world!

Long live the progressive revolutionaries of Africa and Korea!

Long live Africa-Korea fraternal unity!

(This is an address made at the Pan-African Seminar on the Juche idea of Comrade Kim Il Sung held in Sierra Leone in December 1972.)

*Printed in the Democratic People's Republic of Korea*

**No. 59207**